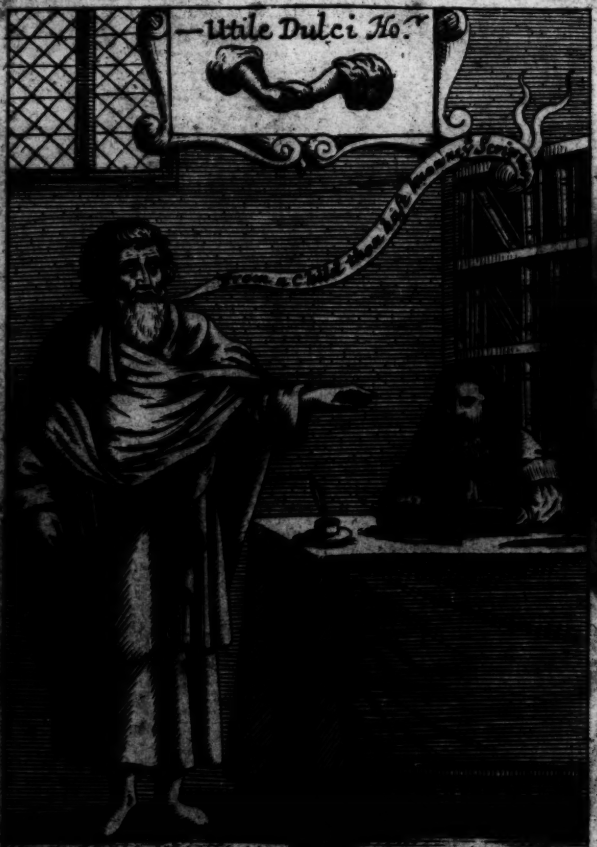
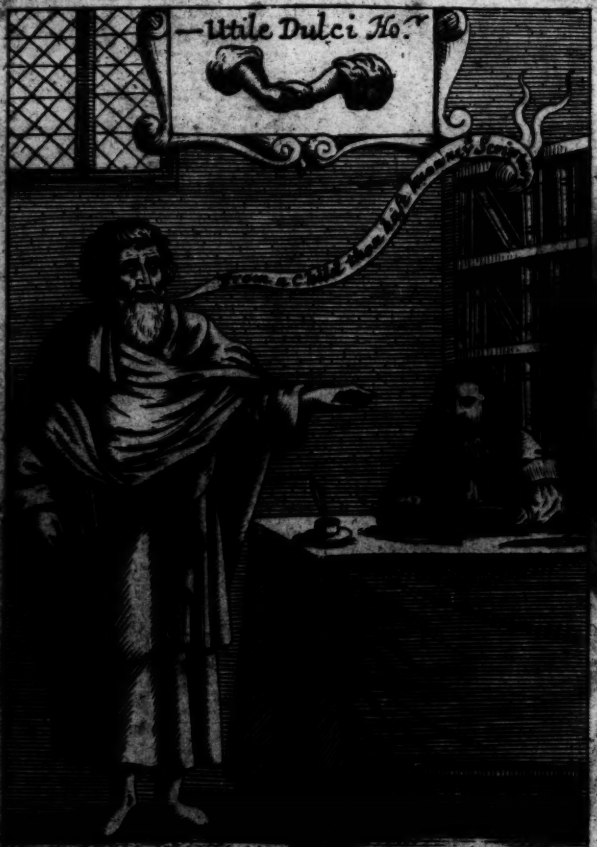


Printed for T. Basset and H. Brome 1675.

If to the Tongue of Tongues thou hast a mind,
If to the best of Bookes thou art Inclin'd,
Make this thy way, which pleasant is and plain
Affects the Eye and Heart, Instructs the Brain.

L. C.



Printed for T. Basset and H. Brome 1675.

If to the Tongue of Tongues thou hast a mind,
If to the best of Bookes thou art Inclin'd,
Make this thy way, which pleasant is and plain
Affects the Eye and Heart, Instructs the Brain.

L. C.

NOLENS VOLENS:

OR,

You ſhall make LATIN

Whether you will or no.

Containing the plaineſt

DIRECTIONS

That have yet been given on that Subject.

TOGETHER WITH

The Youths Viſible Bible:

BEING

An ALPHABETICAL COLLECTION (from the whole Bible) of ſuch General Heads as were judg'd moſt capable of HIEROGLYPHICKS.

Illuſtrated (with great variety) in

Four and Twenty Copper Plates:

With the Rude Tranſlation oppoſite, for the Exerciſe of thoſe that begin to make Latin.

Præf. Gram. Reg.

Wherefore it is not amiſs, if one ſeeing by trial an eaſier and readier way than the common ſort of Teachers do, would ſay what he hath proved, and for the commodity allowed; that others not knowing the ſame, might by experience prove the like, &c.

LONDON: Printed by *Andrew Clark* for *T. Baſſet*, at the *George* in *Fleetſtreet*, and *H. Brome*, at the Gun at the Weſt End of *S. Pauls*. 1675.

DONO
Bibl.
Bodl.

To The READER.

I Do not intend by this Method of mine, to exclude any other, much leſs the Uſe of the Royal Grammar: (For who that is Sworn and Licenſed, can diſpenſe with his Conſcience in this particular?) but in conjunction therewith, I lend my helping Hand, to make the Way as plain as poſſibly I can. The Principle I go upon, is that moſt Rational One of SYNCRISIS, that is, Comparing of one Language with another. And I call it Rational

tional, because it is most Natural. For we see by Experience that Children will take this way, whether they are instructed in't or no. And those of us that speak Latin never so well, do first translate our Thoughts within our Selves, and then pronounce them, and that in such measure of fluentness as is proportionable to our practice. In Reason therefore, in order unto that Translation Mental, I think we should begin with this, which is (as one says) Atramental, or with Pen and Ink. This Little Treatise may prove advantagious to the Greatest Schools, however it was at first design'd for the Benefit of such Apprentices, and other private Persons, as I saw had a mind to Learn the Tongue at Home; or at least, to Recollect what they had in a manner quite Forgotten. And my own Experience assures me, that it will not fail our Expectation.

As for the other Treatise following this,

this, the Usefulness thereof cannot be questioned by any one that knows with what Success the PROVERBS (and other Things) have for several Impressions been already entertain'd, and what Preparations of the same Kind are still endeavouring by Able and Experienced Masters.

The Method in this is the same as in the rest, saving that Verbs are sometimes put in the Infinitive Mood, to distinguish the Conjugation, and save the labour of searching the Dictionary. The Nouns are put in the Nominative Case, except now and then, where the Phrases would have made the Translation over-difficult. The Matter is such as is most agreeable to CHRISTIAN SCHOOLS: And being adorned with such variety of Pleasant Emblems, it must needs be so much the more delightful to the younger Sort. For the main Design

of it is, (according to HORACE's Didacticks) to present you both with Profit and Pleasure in a Dish.

But the chiefest thing it pretends to above the rest, is, the having so [illegible] and Profitable an INTRODUC[illegible] prefixt; Whereas they still [illegible] Mr. WASE's Grammar (or [illegible] such thing) to go before; Here [illegible] do not only Enter your self, but [illegible] find Directions for the Perfecting of you, in Making and (by consequence) in Speaking Latin.

These Observations will also assist you much, in the giving of apposite English to your Latin; which is a thing of greater moment than many apprehend. And therefore I intend a more Particular Discourse upon that Subject, if God grant Life and Opportunity to

Your Friend and Servant,

ELISHA COLES.

Nolens Volens:

OR,

shall make Latin, &c.

PART I.

IN English there are Nine sorts of words, or Nine Parts of Speech, *viz.* An Article, A Noun, A Pronoun, A Verb, A Participle, An Adverb, A Conjunction, A Preposition, An Interjection. *The Parts of Speech.*

The Articles are *A, An, The.*

But in the Latin Speech there are but Eight, *viz.* A Noun, A Pronoun, A Verb, &c. So that there is no Latin for the English Articles *A* and *The*: as An Article, *Articulus*; A Noun, *Nomen*; The Pronoun, *Pronomen*; The Verb, *Verbum*, &c.

Nomen, which is Latin for a Noun, signifies also a Name; because a Noun is the Name of any thing; as, A Hand, *Manus*; An House, *Domus*; A Master, *Magister*, &c. And the name of every thing in the world is a Noun. *A No*

A Pronoun. *Pro* signifies *For*, and the Pronouns are thoſe little words that are uſed for the Nouns; or inſtead of repeating the Nouns; as, I, *Ego*; Thou, *Tu*; He, *Ille*; We, *Nos*; Ye, *Vos*; They, *Illi*. Take notice, that we never uſe the word *Thou*, but in caſe of great familiarity or contemp[t] that, when we ſay *You*, to any One body, [i]ſame as *Thou*, and muſt be made in [L]*Tu*; but when we ſay *You* to more than [O]the ſame as *Ye*, and muſt be made by *V*[os]

A Verb. *Verbum* is Latin for a Verb, and a W[ord] eauſe a Verb is the principal Word o[f] ſignifies to do ſomething; as, to teach, to ſpeak, *loqui*, &c.

A Participle. A Participle has his name from partici[pating] or taking part with two other parts of ſpeech: for the termination is like the Nouns, and the ſignification like the Verbs.

It comes from a Verb, by putting *-ing*, *-ed*, or *-en* to it, as from *amare* to love, comes *amans* loving, *amatus* loved; and from *frango* to break, comes *frangens* breaking, *fractus* broken. But *-ed* and *-en*, are commonly ſhortned into one ſingle *d*, *t*, or *u*; as from *legere* to read, comes *lectus* read (or rather readd) for readed; from *docere* to teach, comes *doctus* taught, for teached; from *occidere* to ſlay, comes *occeiſus* ſlain, for ſlayen. And there are two ſorts more in Latin, which we have not in Engliſh, as *amaturus* about to love, and *amandus* to be loved.

Numbers. Theſe four (Noun, Pronoun, Verb, Participle) are the chiefeſt words in Latin, and they have each of them two Numbers, the Singular and the

the Plural. The Singular Number ſpeaks but of one, as *Magiſter* a Maſter, *ille* he, *docet* teaches, *ſedens* ſitting: the Plural Number ſpeaks of more than one, as *Magiſtri* Maſters, *illi* they, *docent* teach, *ſedentes* ſitting, or as they ſit.

The Nouns in Engliſh make the Plural Number in *s*, and ſometimes in *n*; as one Houſe, two Houſes, or Houſen, *&c.*

Verbs (on the contrary) make the Singular end in *s* for *eth*, as he loves, or loveth, *&c.* So that, if you ſhould at any time doubt whether the Noun be ſingular or plural, you may know it by conſidering the ending of the Verb; as, *Sing.* Man loves, *Plur.* Men love,

All regular Verbs in Engliſh, (when we ſpeak of the preſent time) are like this: *Perſons.*

Sing. I love, thou loveſt, he or ſhe loves, loveth, or doth love. *Plur.* We love, ye or you love, they love.

Moſt of the Verbs in Latin (when we ſpeak likewiſe of the preſent time) are like one of theſe four: *amáre* to love, *docére* to teach, *légere* to read, or *audire* to hear.

	1	2	3		1	2	3
Sing.	*Amo*,	*amas*,	*amat*,	*Plur.*	*amámus*,	*amátis*,	*amant.*
	Doceo,	*doces*,	*docet*,		*docémus*,	*docétis*,	*docent.*
	Lego,	*legis*,	*legit*,		*légimus*,	*légitis*,	*legunt.*
	Audio,	*audis*,	*audit*,		*audímus*,	*auditis*,	*audiunt*

These are called the four Conjugations, and in every one you ſee ſix words at length, three for

for the ſingular Number, and three for the plural; and they anſwer thoſe three Perſons mentioned before: *Sing.* 1. I, 2. Thou, 3. He or She; *Plur.* 1. We, 2. Ye or You, 3. They.

In Engliſh the two firſt Perſons in both Numbers are always joyn'd with the ſame Perſ[on] the Verbs, as *Sing.* 1. I love, 2. Thou [love]ſt, *Plur.* 1. We love, 2. Ye love: but [the] words are often left out, as *Sing.* 1. *Am[o]* *mas*; *Plur.* 1. *Amamus*, 2. *Amatis*; [*Ego*] *amo*, I love; 2. *Tu amas*, thou loveſt; *Nos amamus*, we love; 2. *Vos amatis*. And thus they muſt always agree, whether be ſet down or no.

But the third Perſon of the Verb belongs not only to that which anſwers it here (*viz.* He or She in the ſingular, and They in the plural) but alſo to every other Noun in the world, number for number; becauſe every Noun is of the third perſon.

1. *The Nominative Caſe before the Verb.*

And that's the meaning of this firſt General Rule for making of Latin *A Verb Perſonal agrees with his Nominative Caſe in Number and Perſon*: as, *Sing.* I read, *Lego*, or *ego lego*; Thou readeſt, *Legis*, or *tu legis*; He reads readeth, or doth read, *Legit*, or *ille legit*; Who reads? *Quis legit?* The Maſter reads, *Præceptor legit*; The Scholar reads, *Diſcipulus legit*; or any thing elſe in the world, if it be but the ſingular number. And then in the Plural, We read, *Legimus*, or *Nos legimus*; Ye read, *Legitis*, or *Vos legitis*; They read, *Legunt*, or *Illi legunt*: The Maſters read, *Præceptores legunt*; The Scholars read, *Diſcipuli legunt*;

gunt; and still *legunt*, for all Nouns whatsoever of the Plural Number.

Now make these Verbs (in the following Examples) agree with their Nominative Case.

I swim. [Nare.]		*We swim.*
Thou swim'st.		*Ye swim.*
He swims.		*They swim.*
Who } *swims?*		*Who* } *swim?*
Quis }		*Qui* }
Water } *swims.*		*Fishes* } *swim.*
Aqua }		*Pisces* }

I wash. [Lavare]		*We wash.*
Thou washest.		*Ye wash.*
He washes.		*They wash.*
Who } *washes?*		*Who* } *wash?*
Quis }		*Quinam* }
Water } *washes.*		*Laundresses* } *wash.*
Aqua }		*Lotrices* }

He commands.	*She shines.*
Who commands?	*Who shines?*
The King commands.	*The Moon shines.*
Rex jubere.	*Luna lucere.*

He } *writes.*	*Power overcomes.*
Who }	*Vis vincere.*
The Scrivener. }	*Mercy spares.*
Scriba scribere.	*Misericordia parcere.*

The Conscience knows.	*A Stranger comes.*
Conscientia scire.	*Advena venire.*

Some

Verbs Deponent. Some Verbs in Latin have another kind of ending in every perſon, like one of theſe four: *Meditári* to meditate, *verêri* to fear, *labi* to ſlip, *experiri* to try.

	I	Thou	He
Sing.	*Meditor,*	*meditáris,*	*meditátur.*
	Vereor,	*verêris,*	*verétur.*
	Labor,	*lâberis,*	*lâbitur.*
	Experior,	*experîris,*	*experîtur.*

	We	Ye	They
Plur.	*Meditámur,*	*meditámini,*	*meditántur.*
	Verémur,	*verémini,*	*verêntur.*
	Labimur,	*labímini,*	*labúntur.*
	Experîmur,	*experîmini,*	*experîuntur.*

I pray.	*The Priſoners confeſs.*
Thou prayeſt.	Captivi confiteri.
He prays.	*The guilty ſuffers.*
Who prays?	Reus pati.
Paul prays.	*A Lapwing lies.*
Paulus precari.	Upupa mentiri.

Verbs Paſſive. Theſe laſt are called Verbs Deponent, and are not many; but there are many more of the very ſame ending and declining, which are derived from the other Verbs in *o*, and are called Verbs Paſſive; and from thence the way of forming all theſe Verbs in *or*, is called the Paſſive Voice, (as the way of forming thoſe in *o*, becauſe moſt of them are Active, is called the Active Voice.)

In Engliſh we have no Paſſive Voice at all, but inſtead thereof we joyn the Participle that ends in

d, *t*, or *n*, with this Verb, *To be*, or *I am*, e.g. *Amári* to be loved, *Docéri* to be taught, *Legi* to be read, *Audiri* to be heard.

I am	Thou art	He is	
Amor,	*amáris*,	*amátur*,	loved.
Dóceor,	*docéris*,	*docétur*,	taught.
Legor,	*légeris*,	*légitur*,	readd.
Audior,	*audiris*,	*auditur*,	heard.

We are,	Ye are	They are	
Amámur,	*amámini*,	*amántur*,	loved.
Docémur,	*docémini*,	*docéntur*,	taught.
Legimur,	*legimini*,	*legúntur*,	readd.
Audimur,	*audimini*,	*audiúntur*,	heard.

A Calf is killed } Vitulus necari.
A wild Beast is tamed } Fera domari.

Cows are milked } Vaccæ mulgéri.
Losses are lamented } Damna lugéri.

A Speech is spoken } Sermo dici.
A Cake is broken } Placenta frangi.

A Field is hedged } Ager sepiri.
Light is perceived } Lumen sentiri.

When this Verb, *I am*, *Thou art*, &c. is not joyned thus with a Participle, then it is made in Latin by *Sum*, *Es*, &c. which (with his compounds) hath a peculiar way of forming by himself: Thus: *The Nominative case after the Verb.*

[*Ego*] *Sum*,	[*Tu*] *es*,	[*Ille*] *est*,	*Sum.*
I am,	Thou art,	He is,	

[*Nos*]

[*Nos*] *sumus*,	[*Vos*] *estis*,	[*Illi*] *sunt*.
We are,	Ye are,	They are.

But *Ego*, *Tu*, *Ille*, &c. are not so often left out now as they were before: and the word that follows is (like that which goes before) plainly set down (according to the number) in the first Nominative Case, (as they call it.) *E.g.*

I am a Man.		
Thou art a Mouse.		
He is a Bee.		
Who is a Bee?	Quis?	
A Scholar is a Bee.	Scholaris.	
Books are Flowers.	Libri	Flores.
Wisdom is Honey.	Sapientia	Mel.
A Truant is a Drone.	Cessator	Fucus.

A Bird is a Ship.	Avis	Navis.
The Brest is the Prow.	Pectus	Prora.
The Belly is the Keel.	Venter	Carina.
The Wings are Sails.	Alæ	Vela.
The Tail is a Rudder.	Cauda	Gubernaculum

The Nominative Case is also used after this Verb *Fieri*, to be made, to be done, to become, or to be becom'n. 'Tis declin'd like *Audio*, thus: *Fio*, I am made, I become, or I am becom'n; *fis*, thou art made or becom'n; *fit*, he is made, &c. Pl. *Fimus*, *fitis*, *fiunt*.

I am made a Man.	*He is become a Bee.*
Thou art become a Mouse.	*Who becomes a Bee?*

He

He becomes a Youth.	*Who becomes a Youth?*
A Boy becomes a Youth.	Puer Adolescens.
A Youth becomes a Man	Adolescens Vir.
A Man becomes an Old Man.	Vir Senex.
Old men become Boys.	Senes Pueri.

e very same is to be done after these Verbs Appellor, &c.
e, *Appellari*, *vocari*, *nuncupari*, *dici*, to be
putari, existimari, to be thought; *nomi-*
be named; *salutari*, to be saluted; *esti-*
to be esteemed; *haberi*, to be accounted;
, to be reckoned; and *videri* to seem: *E.g.*

I am called a Man, Thou art called a Mouse, &c.

Thus you see that the Nominative Case cometh before the Verb, and answers to the Question [*Who?* or *What?*] and also that it follows several Verbs.

2. Besides this Nominative Case, the Nouns in *The Genitive Case.*
Latin have commonly five other Cases, that is, several Changes of their endings (though not alway distinct from one another) which are called *The Genitive*, *The Dative*, *The Accusative*, *The Vocative*, and *The Ablative.*

We have done with the Nominative, and now we'll go over the other five in order.

This Genitive in English has an *s* or *es* added to the Nominative, or else it has the Preposition *of* set before it: as, *The Master's Learning*, or *The Learning of the Master*; (that Apostrophus over

the 's, is to distinguish it from the Plural Number.)

But in Latin this Genitive has five terminations. For some Nouns end in *æ* in the singular, and in *—arum* in the Plural, some in *—i* sing. and *orum* plur. some in *is* sing. and *—um*, or *—ium* plur. some in *—ûs* sing. and *—uum* plur. some in *—ei* sing. and *—erum* in the plural. And according to these terminations, they are said to be of the first, second, third, fourth, or fifth Declension.

This Genitive Case singular you'll find after the Nominative in any Latin Dictionary; but the difficulty is in the Genitive plural of the third Declension, which commonly ends in *—um*, but sometimes in *—ium*; and that is either when the Nominative Case singular ends in two or three consonants, as *Urbs*, a City, makes *Urbium*, of Cities; or when there are no more syllables in the Genitive than were in the Nominative; as Nom. *Mensis*, Gen. *Mensis*, a Month, pl. *Mensium*, of months. This Rule for the present is exact enough.

Having thus found the Latin Genitive, that must answer the English Genitive which has usually this sign *Of* before it, or an *s* added, (as was said before.)

And that's the meaning of that Rule in the Accidence, *The Genitive case is known by this token* Of, *&c.* Take notice that the word which goes before this *Of*, must be a Noun: For there is another *of*, (after Verbs) which is the same as *from*, or *by*, and is not a token (or sign) of the Genitive Case, but is made in Latin by *a* or *ab*; and another

another that is the same as *concerning*, which is made by *de*: but *of*, after a Noun, is generally a sign of the Genitive Case. Or, as it is in your English Rules, *When two Substantives come together, betokening divers things, the latter shall be the Genitive Case.* As,

Man's Eloquence, or *The Eloquence of the Man.*
Whose Eloquence? or, *The Eloquence of whom?*
Tully's Eloquence; or *The Eloquence of* Cicero.
The King is the Father of the Country.
Rex Pater Patria.
The Queen [Regina] *is the Mother* [Mater] *of the Country.*
The Church [Ecclesia] *is the Mother of Christians,* [Christianus.]
The University [Academia] *is the Mother of Scholars.*
Peace [Pax] *is the Mother of Plenty* [Copia:] *&c.*
The love of Idleness is a fault.
Amor otium sum vitium.
The love of Idleness is a blemish, [labes.]
The love of Idleness is the blemish of life, [vita.]
The love of money is the root of mischief.
Amor nummus sum radix malum.
The fear of the Lord is the beginning of wisdom.
Timor Dominus sum initium sapientia.

This Genitive case is also used after these Verbs, *Memini, Reminiscor, Recordor*, I remember, *Obliviscor* I forget, *Misereor, misereseo* I pity, *Satago* I am busie about, *Rerum mearum* my own affairs.

To find the Nominative Plural

I said nothing before of the Nominatives plural, because the Declensions were not yet distinguish'd; but now you may be able to form them thus:

In the last Declension they are the very same as they were in the singular; In the first, second, and fourth, they are the same as the Gen. singular: And in the third Declension, the termination *—is* in the Gen. sing. is turn'd into *—es* the Nom. plur.

Only remember that all Nouns of the [illegible] Gender (which have an *n* set after them in the Dictionary) whether they be of the second, third, or fourth Declension, (for of the first or fifth there are none) such Nouns (I say) make the Nominative plural end in *—a*.

The Dative case.

3. Sometimes *ad* and *pro* are Latin for *to* and *for*, as will be seen in the Prepositions; and sometimes *to* is part of a Verb, as *amare* to love; but *to*, *unto*, and *for*, before a Noun, are most commonly signs that the Latin word must be put in the Dative case. And that's the meaning of the next Rule; *The Dative case is known by this token* to, *and answereth to the Question, To whom? or to what?* All manner of Verbs [or words] put acquisitively, that is to say, with these tokens *to* or *for* after them, will have a Dative case. Or, as M^r. *Wase* has it, *To and for* [*the use of another*] *are tokens of the Dative case.*

This Dative case may be found out by the five Declensions, that is, the five sorts of Genitive cases spoken of before. For the first ends in *—e* in the sing. (as the Genitive did) and *—is* in the plur.

plur. the second ends in —*o* sing. and —*i* plur. the third ends in —*i* sing. and —*ibus* plur. the fourth ends in —*ui* sing. and —*ibus* plur. the fifth in —*ei* sing. and —*ebus* in the plur. There is no difficulty here, save that instead of —*is* in the first Declension, there's two or three words that end in —*abus*; as *Filia*, *Nata*, a Daughter; *Dea*, a Goddess; *Mula*, a She-Mule; *Equa*, a Mare; *Liberta*, a Freed Woman; *Anima*, a Soul; *Asina*, a She-Ass; *Domina*, a Mistress: Dat. *Filiabus*, &c. to distinguish them from their Masculines *Filius*, *Natus* a Son, *Deus* a God, &c.

And in the fourth Declension a few make the Dative plural in —*ubus*; as, *Arcus* a Bow, *Artus* a Joynt, *Partus* a Birth, *Portus* a Port, *Specus* a Den, *Tribus* a Tribe, and *Veru* a Spit; which is not declin'd in the singular number at all. However, the words in these Examples are all regular.

A Hat is	fitted to the	*Head.*	Galerus	accommodata
A Band is		*Neck.*	Collare	
A Doublet is		*Back.*	Diplois	
Gloves are		*Hands*	Chirotheca	
Boots are		*Legs.*	Ocrea	
Shoes are		*Feet.*	Calceus.	

Feathers are	for a covering to the	*Birds.*	Pluma	cum integumentum
Scales are		*Fishes.*	Squama	
Wool is		*Sheep*	Lana	
Clothes are		*Skin.*	Vestis	
The Skin is		*Body.*	Cutis	
The Body is		*Soul.*	Corpus	

	Caput.
	Collum.
	Tergum.
	Manus.
	Tibia.
	Pes.

	Avis.
	Piscis.
	Ovis.
	Cutis
	Corpus
	Anima.

This Dative is also used after certain particular Verbs, when in English the signs are not expreſt, *viz. Adulor, blandior* I flatter, *credo* I believe, *dominor* I master, *faveo* I favour, *impero* I command, *indulgeo* I indulge, *minor* I threaten, *medeor* I heal, *noceo* I hurt, *opitulor* I help, *parco* I spare, *pareo* I obey, *placeo* I please, *prosum* I profit, (and the other compounds of *sum*) *respondeo* I answer, *servio* I serve, *suadeo* I perswade, and a few more: Besides those compounded with *bene, male, satis, præ, ad, con, sub, ante, post, ob, in, inter.*

The Accusative Case.

4. As the word that comes before a Verb is still the Nominative case, so the word that follows any Verb (except those already excepted, and those that shall be mentioned in the sixth Rule) must be put in the Accusative Case. And that's the meaning of the next Rule, *The Accusative Case follows the Verb, and answers to the Question, whom or what,* &c. Or (as in Mr *Wase*) *A Noun following a Verb is of the Accusative Case.*

You may find out this Accusative case thus: Sometimes it is the same as the Nominative was, and that is, when the word is of the Neuter Gender (mark'd in the Dictionary with *n. g.*) for all Nouns of the Neuter Gender have the Nominative, Accusative, and Vocative alike. The rest are known by the five Declensions: for the first ends in *-am* in the sing. and *-as* in the plur. the second in *-um* sing. and *-os* plur. the third in *-em* sing. and *-es* plur. the fourth in *-um* sing. and *-us* plur. the fifth in *-em* sing. and *-es* plur. All the difficulty is in the third, where some words (instead

of *-em*) make *-im*, whereof the principal are these: *Vis* violence, *ravis* hoarsness, *tussis* the cough, *sitis* thirst, *amussis* a Carpenters Rule, *buris* the Plough-Tail, *pelvis* a Bason, *securis* an Ax. 'Tis true there are some more that end either in *-em* or in *-im*, but therefore if you turn them into *em*, you do well enough. Now practise upon these Examples.

[illegible]	*follows*	*Labour*	Quies	excipere	Labor.
[illegible]*rd*		*Work*	Merces		Opus.
[illegible]*st*		*Seed time*	Messis		Sementis.
[illegible] *Prize*		*The Race.*	Palma		Cursus.
Death		*Life.*	Mors		Vita.

A Hatter	*sells*	*Hat*	Pileo	véndere	Pileus.
A Shoemaker		*Shoes.*	Sutor		Calceus.
A Stationer		*Books.*	Bibliopóla		Liber.
A Baker		*Bread.*	Pistor		Panis.
A Butcher		*Flesh.*	Lanius		Caro.

Observe that all those Verbs that have (or may have) an Accusative Case thus after them, they are called Verbs Transitive or Verbs Active, and therefore 'tis said in the English Rules, *Verbs Transitives are all such as have after them an Accusative Case*, &c. *Verbs Active or Transitive.*

But when you cannot put this case after them, without making of it Nonsense, then they are called Verbs Neuter. *Verbs Neuter.*

Now in English it often happens that the same Verb is both Active and Neuter, when in Latin they are two distinct Verbs. But the Verb Active

is known from the other (as I said before) by having a Case after it. E.g. *The Gun breaks: Breaks* has no Case after it, and therefore 'tis a Verb Neuter, and in this sense *crepare* is Latin for *to break*. But when I say, *The Gun breaks a Gate*, there's a Case follows it, and therefore 'tis a Verb Active, and must be made in Latin by *frangere*.

The King rules	Rex regnare.
The King rules the People	Rex regere pop
The Wood burns	Lignum arde
Fire burns the Wood	Ignis urere Lign
Wax melts	Cera liquescere.
Fire melts the Wax.	Ignis liquefacere Cera
Clay hardens	Lutum obdurescere.
The Sun hardens the Clay	Sol indurare Lutum.

Sometimes this Accusative happens to come after a Verb Passive, as *Doceor Musicam*, I am taught Musick; and the reason is, because the Verb Active may have two Accusative Cases after it, as *Docet me Musicam*, he teaches me Musick.

Those Verbs that govern any other Case than this, are reckon'd up under that particular Case. And as all Verbs do not govern an Accusative Case, so neither do all Accusative Cases follow a Verb. For sometime they are govern'd of Prepositions, which are therefore said to serve to the Accusative Case, and they are these that follow.

Ad to, *adversus* against, *ante* before, *apud* at, *cis*, *citra* on this side, *circa*, *circum* about, *contra* against, *erga* towards, *extra* without, *infra* beneath, *inter* between, *intra* within, *juxta* near, *ob* by reason of, *penes* in the power of, *per* thorow, *pone* behind, *post* after, *præter* besides, *prope* nigh, *propter* because of, *secundum* according to, *super* above, *trans* on the further side of, *ultra* beyond, *versus* towards.

Prepositions that govern the Accusative Case.

Scholar comes to School	Scholaris venire ad Schola.
Hercules fights against a Lion	*Hercules* pugnare adv. Leo
No man is happy before death	Nemo sum beatus ante mors.
Scholars tarry at School	Schol. manére apud Schol.
Dover is on this side the Sea	*Dubris* sum citra mare.
Grass grows about the mountain	Herba crescere circa mons.
Fishes swim against the stream	Piscis natare contra fluentum.
The King is kind tow'rd the People	Rex sum clemens erga Populus.
A Sword without the Scabbard, glisters	Gladius, extra vagina, nitere.
The Nose stands out beneath the Forehead	Nasus extare infra frons.
Anger arises between Gamesters	Ira nasci inter alcator.
The heart pants within the breast	Cor palpitare intra pectus
The Book lies near the Scholar	Liber jacere juxta Schol.
Reward is bestow'd by reason of Diligence	Præmium impertiri ob diligentia.
Punishment is in the power of the Master	Pœna sum penes Præceptor.

Souldiers march thorow the streets	Miles gradi per plateas.
The Servant goes behind the Master	Famulus incedere pone Dominus.
The Dog follows after the Servant	Canis sequi post Famulus.
I buy Paper beside Books	Emere Charta præter Libri
The River is nigh the City	Amnis sum prope Urbs.
Wormwood is drunk because of the Worms.	Absynthium bibi prop[ter] Lumbricus.
Death is expected according to Nature	Mors expectari secu[n]d[um] Natura.
The Clouds fly above the Trees	Nubes volitare supra [ar].
Calais is on the other side of the Sea	*Caletum* sum trans mar[e].
John baptizeth beyond Jordan	*Johannes* baptizare ultra *Jordanis*
The Bird flies tow'rd the Nest.	Avis volare versus nidus.

The Vocative Case. The Vocative Case is so called from *Vocare* to call, and is usually joyn'd with this Interjection *O*, (which is the same in Latin as it is in English.) Because, when we call or speak to any one, we commonly say, *O* such a one. But it is very often left out, both in Latin and in English. Yet, whether it be expreſt or not, when we call or speak to any person, or any thing else, the word must be put in this Vocative Case, and this is the meaning of that Rule, *The Vocative Case is known by calling or speaking to*, &c.

Now when you once know the Nominative Case, this Vocative is easily found out. For in the Plural Number of all the five Declensions, it

is

is the very same as the Nominative. And in the singular Number it is the same as the Nominative in the first, third, fourth, and fifth Declension: Only in the second Declension singular it differs sometimes from the Nominative, but not always. For when the Nominative Case of the second Declension ends in *-ir*, as *vir* a man, in *-er*, as *Magister* a Master, or in *-um*, as *Regnum* a King, then the Vocative is also the same as the Nominative. But when the Nominative ends in *-us*, as *Dominus* a Lord, then in the Vocative is turn'd into *-e*, as Voc. *O Domine*, O Lord. *Deus* God, makes *O Deus*. And when any proper name of a man ends in *-ius*, then in the Voc. *-us* is quite thrown away; as *Georgius* George, makes *O Georgi*. And so *Filius* a Son (though it be no proper name) ends in *-i*, and so doth *meus* mine, as *O mi Fili* O my Son!

The Ablative Case.

6. The Ablative Case is always governed of some Preposition or other. Now those Prepositions that serve to the Ablative Case, are these that follow:

Prepositions that govern an Ablative Case.

A, ab from or by, (the difference between these two is, that *a* is set before words that begin with a consonant, and *ab* before such as begin with a vowel) *absque* without, *coram* before, (in the presence of) *cum* with, *de* of, (concerning) *ex* or *e* out of, (the difference is the same as was between *a* and *ab*) *præ* before, (in comparison of) *pro* for, *sine* without, *tenus* as far as, (or up to) which last is put after the Case, and is also joyn'd to Plural Genitives of the third declension.

The

The forming of this Ablative is not very hard. For in the Plural Number it is the very same as the Dative: and in the Singular Number it ends in the first Declension in *-â*, the second in *-o*, the third in *-e*, the fourth in *-u*, the fifth in *-e*. Only in the third Declension (instead of *-e*) there are some words end in *-i*; and they are those which (instead of *-em*) made *-im* in the Accusative Case, and Neuters in *-al*, *-ar*, and *-e*, *Vectigal* Tribute, *Calcar* a Spur, *Mare* the Sea, &c. Ablat. *Vectigáli*, *Calcári*, *Mari*, &c.

But before we proceed to the Examples (because we are just at the end of these Declensions) let us here take in the Pronoun Substantives, *Ego*, *Tu*, *Sui*.

Pronoun Substantives.

Sing.
- Nom. *Ego* I.
- Gen. *Mei*, Of me.
- Dat. *Mihi* To me.
- Acc. & Abl. *Me* Me.

Plur.
- Nom. & Acc. *Nos* We or Us.
- Gen. *Nostrum* (or *Nostri*) Of us.
- Dat. and Abl. *Nobis* To or by us.

Sing.
- Nom. & Voc. *Tu* Thou.
- Gen. *Tui* Of thee.
- Dat. *Tibi* To thee.
- Acc. and Abl. *Te* Thee.

Plur.
- Nom. Acc. & Voc. *Vos* You.
- Gen. *Vestrûm* or *Vestri* Of you.
- Dat. & Abl. *Vobis* To or by you.

Sing.

Sing. & Plur.
Nom.
Gen. *Sui* Of himself, or of themselves.
Dat. *Sibi* To himself, or to themselves.
Acc. & Abl. *Se* [By] himself or themsel.

Now suit these words to every one of the said Prepositions; as *a me* from me, *à nobis* from us or by us, *&c.* Only *cum* (though it be set before other words) is to be set after these, and to be joyned to them; as (instead of *cum me*) *mecum* with me, *&c.*

Observe, That *me*, *te*, *se*, are both the Accusative and Ablative Case; and so there are some Prepositions that serve as well to the one as the other Case, *viz.* these five that follow: *Clam* without the knowledge of, *sub* and *subter* under, these govern indifferently an Accusative or Ablative, though most commonly an Ablative. *Super* for *concerning*, governs an Ablative case, for *upon*, an Accusative. *In*, the same in English, governs an Ablative case, but in any other signification (as *into*, *towards*, *upon*, *against*, &c.) it governs an Accusative. Some smaller Niceties are here and elsewhere omitted, till by practice of these the Judgment be more confirmed.

Prepositions that govern both an Accusative & an Ablative Case.

The Son plays without the Fathers knowledge.
Filius ludo clam Patre.

Apples

Apples	lie under	*Apple-*	*Tree.*
Pears		*Pear-*	
Plumbs		*Plumb-*	
Cherries		*Cherry-*	

Malum	jaceo ſub	Malus.
Pyrum		Pyrus.
Prunum		Prunus.
Ceraſum		Ceraſus.

Men	*simple*	*Beds*	Homo	*cubare*	*dative*	Lectis
Horſes		*Straw*	Equus			Stramen.

The Father	*intreats concerning or for*	*The Son*	Pater rogare.
The Son		*The Father*	Super Filius.

The Lord Mayor is in	*the*	Dom. Prætor ſum	in
The King comes into	*City.*	Rex venire	Urbs.

Prepoſitions often omitted.

Take notice alſo, that many of thoſe Prepoſitions that ſerve to the Ablative caſe, are often omitted in Latin; and that's the reaſon why it is ſaid, *The Ablative Caſe is commonly* (not always, but commonly) *joyn'd with Prepoſitions ſerving to the Ablative caſe.* And therefore 'tis added, that *in, with, through, for,* &c. are ſigns of the Ablative caſe; becauſe the Latin words for theſe Prepoſitions are ſo often left out.

Sometimes there is no Prepoſition expreſt, either in Engliſh or Latin: and that hapens moſtly after theſe Verbs: *Careo, egeo, indigeo* I want,

veſcor

vescor I eat, *fruor, potior* I enjoy, *fungor* I discharge, *utor* I use. Yet sometime they are rendred by such Englishes as do include the Preposition, as *To stand in need of, to feed upon, to make use of*, as (in French) *se servir de*, who (for our *enjoy*) say also *jouir de*, &c.

Cum (with) doth sometime signifie company, *with.* *...ade mecum*, go along with me; and some- ...lt is the sign of some Instrument or manner ...g, as to smite with the fist, to kill one with ...rd, with a fright, &c. Now in the first ...t is to be expresst, (as before) but in the se- ...d sense never; only the word is barely putt into the Ablative case: as,

A Barber shaves with a Razor	Tonsor rádere Novácula.
A Taylor sews with a Needle	Sartor súere Acu.
The Body is nourished with Bread	Corpus nutriri Panis.
The Heart is fed with Learning	Cor pasco Doctrina.
A Ship is steered with an Helm	Navis gubernari Clavus.
The Tongue is govern'd with Wisdom	Lingua compesci Prudentia.

You'll read sometimes of an Ablative case putt absolute, which wants a little explaining: Absolute signifies that which wants nothing, which does not depend on, or is not governed of any thing else. And we have seen already what every Case doth generally depend upon, *viz.* *The Ablative Case putt absolute.*

1. The Nominative case either comes before a Verb, or else belongs to another Nominative case that doth.

2. The

2. The Genitive case is always (in a Latin construction) the latter of two Substantives.

3. The Dative case is always putt acquisitively, to or for the use, benefit, or damage of some person or thing.

4. The Accusative case either follows a Verb (or Participle) or is govern'd of a Preposition that serves to that case.

5. The Vocative case is properly governed of nothing, though it be commonly joyn'd with an Interjection.

6. The Ablative case is always govern'd of some Preposition that serves to the Ablative case.

So that the Vocative seems to be most absolute. But I say, that every one of these cases are sometimes putt alone, without that word which governs them, or on which they do depend: As,

1. *Jesus of Nazareth King of the Jews*: i. e. *This is Jesus of Nazareth*, &c.
2. *St. Peter's Cornhil*: i. e. *St. Peter's Church of or in Cornhil.*
3. *To the Unknown God*: i. e. *This Altar is dedicated to the Unknown God.*
4. *Silence in the Court*: i. e. *Keep silence*, &c.
5. *Adam! where art thou?* For, *O Adam!* &c.
6. *Depart the City*: i. e. *From the City. I'll do it next week*: i. e. *In the next week*, &c.

And in Latin these omissions are by far more frequent than in English: And therefore they are either all putt absolute, or (rather) none at all.

For

For in that which they call the Ablative Case Absolute, the Prepositions that are then understood, are *Cum*, *Sub*, or *A*. But because those phrases are seldom or never (nay, cannot indeed be) answered *verbatim* by the English, (though our Idiome be commonly distorted to serve that vulgar Errour) and because they are always accompanied with Participles, (which are not yet sufficiently explain'd) therefore this matter must be laid aside for the present, and re-assum'd anon.

Then and Than.

These two English words *Then* and *Than*, are sometimes confounded; but the true difference is this: *Then* signifies at that time, or therefore, and is made accordingly by *tum* or *ergo*: but *Than* is always used in comparing things together; as, *A good Name is better than Riches, sweeter than Honey*, &c. And this is made two several ways in Latin; either by *quàm*, which causes no alteration at all in the words following; or else by *præ*, which governs an Ablative Case. But this *præ* (after a Noun of the comparative degree) is so seldom expresst, that we ought not to imitate it, but only put the word following in the Ablative case. And therefore it was added among the signs of the Ablative case——*And* than *after the comparative degree.*

But before we propound the examples of this kind, (of the Ablative Case Absolute) we must first explain the nature of Adjectives, their declining, comparing, and agreement with their Substantives.

Nolens Volens:

OR,

You shall make Latin, &c.

PART II.

I Have told you that a Noun is the Name of a Thing. But this word Thing has a double signification: For either it signifies the very Substance, Essence, and Being of the thing it self, as a Spirit, a Body, Pitch, Snow, &c. Or else it signifies some Accident or Quality belonging to that thing, as, A Good Spirit, a Great Body, Black Pitch, White Snow, &c. 1. *Substantives and Adjectives*

Now those Nouns that signifie the substance and being of the things themselves, are from thence called Nouns Substantive (of which sort are all those that are made use of in the former Examples.) And those that signifie those Accidents or Qualities belonging to those things, are called Nouns Adjective. Because, as they cannot possibly have any being of themselves; but must be in some subject or other, so the Nouns

that ſignifie thoſe Accidents or Qualities are always added or joyn'd to ſome Subſtantive or other (if not expreſt, yet underſtood) as there is no Good, or Great, Black, or White, &c. of themſelves, without belonging to ſomething or other; ſo we never ſay, A Good, a Great, a Black, or a White, without adding to them Spirit, Body, &c. or ſomething elſe, to which the foreſaid qualities do belong. And this is the meaning of ſtanding and not ſtanding by it ſelf in the beginning of the Accidence.

Their agreement. Again, As theſe Adjectives are always joyn'd to ſome Subſtantive, ſo they muſt alſo agree with them; *i. e.* Look what Number, Caſe, and Gender the Subſtantive is, of the ſame Number, Caſe, and Gender muſt the Adjective be.

In Engliſh ('tis true) our Adjectives (except *this* and *that*, pl. *theſe* and *thoſe*) have no ſuch alteration of Number, Caſe, and Gender, but remain alway the ſame; as, *a good Man, a good Woman, good Men, good Women, a good Man's Houſe*, &c. But the Latin word for *good* is changed into *bonus, bona, boni, bonæ*, &c. according to the Number, Caſe, and Gender, as the Subſtantive is of, with which it muſt agree.

The Numbers and Caſes of Nouns Subſtantive, have been already explained; their Genders follow.

Genders of Subſtantives. Gender is as much as to ſay Sex, or Kind; whereof properly there can be no more than two, *viz.* firſt *Maſculine*, from the Latin word *Mas*, which ſignifies a Man, and alſo the Male or He of any Creature, as a Horſe, a Bull, a Cock,

&c.

&c. And ſecondly, *Feminine*, from *Femina*, which ſignifies a Woman, and alſo the Female or She of any Creature, as a Mare, a Cow, a Hen, *&c.* And thoſe things that are diſtinguiſhed thus by Nature, muſt in like manner be diſtinguiſhed in all Languages whatſoever. As for other things that have no Life, and ſo cannot have any difference of Sex, they ſhould be Neuter, *i. e.* neither Maſculine nor Feminine. And thus it is in English, ſaving that we ſay, He or She alſo of ſome things without Life, which have a motion either natural, (as the Planets) or artificial, (as the Ships at Sea) which ſomewhat reſembles Life. But in Latin the Neuters are nothing near ſo many. For (beſides thoſe things that are diſtinguiſhed by Nature) they reckon amongſt the Maſculines and Feminines a world of other things, that have neither Life nor Motion. Hence ariſes that difficulty in finding out the Gender of the Latin words. But until the Rules are learn'd from Grammar, (either by their Termination, Declenſion, or increaſe of the Genitive caſe) in the mean while (I ſay) you need not trouble your ſelves any further, than to conſult the Dictionary, where you will find the Gender of every word expreſſed by the firſt Letter *m. f.* or *n.* Sometimes indeed you'll ſee a *c.* for Common, as *Parens*, c. A Father or Mother, *&c.* or a *d.* for Doubtful, as *Dies*, d. A Day, *&c.* But the meaning is this, Thoſe words that are ſet down for Commons, are Maſculine when they ſignifie the Male, and Feminine when they ſignifie the Female: As *Parens* for a Father is Maſculine, and

for a Mother, Feminine; and ſo of the reſt. But the Doubtfuls may be taken and us'd indifferently, either as Maſculines or Feminines.

So much for the Numbers, Caſes, and Genders of the Subſtantives. But before we can joyn the Adjectives to them as we ought, we muſt alſo underſtand their Numbers, Caſes, and Genders in like manner.

Numbers and Caſes of Adjectives.

Their Numbers and Caſes are known by their Declining, and that is according to the Declining of the Subſtantives mentioned before. As thus:

You will ſee in the Dictionary, whether the Adjective have one, or two, or three words in the Nominative Caſe. Now when there is but one or two words in the Nominative Caſe, they are declined after the third Declenſion of the Subſtantives: But when there are three words in the Nominative Caſe, then the firſt and third are after the ſecond Declenſion, and the ſecond word is after the firſt Declenſion of the Subſtantives.

See the Examples in the Accidence:

1. Of *Felix -icis* happy; to which refer the Pronouns *noſtras* on our ſide, *veſtras* on your ſide, Genit. *Noſtratis*, &c. and the Participles of the preſent Tenſe, as *amans*, *antis* loving.

2. *Triſtis & triſte* ſad.

3. *Bonus, -na, -num* good: to which refer the Pronouns, *meus* mine, *tuus* thine, *ſuus* his, her or their (from *ſui*, which is both ſingular and plural) *noſter* our, *veſter* your; and the reſt of the Parti-

Participles, as *doctus* taught, *lecturus* about to read, *audiendus* to be heard. Only remember that some of this last sort do irregularly make the Genitive singular in *-ius*, and the Dative in *-i*, *viz.*

Unus one, *totus* whole, *solus* alone, *ullus* any, *nullus* none, *alius* another, *alter* the other, *uter* whether of the two, *uterque* both, *neuter* neither. Genit. *Unius*, *totius*, *solius*, *ullius*, *nullius*, *alius*, *alterius*, *utriusque*, *neutrius*. Dat. *Uni*, *toti*, *soli*, *ulli*, *nulli*, *alii*, *alteri*, *utri*, *utrique*, *neutri*, &c.

To which may be added the rest of the Pronouns, as *Ipse*, *-sa*, *-sum*, he himself, she herself, it self. Gen. *Ipsius*, Dat. *Ipsi*, &c.

Ille, *-la*, *-lud*, he, she, that. Genit. *Illius*, his, hers, of him, of her, of that, thereof. Dat. *Illi*, &c.

Iste, *-ta*, *-tud*, the same as *Ille*, (but not so emphatically) Gen. *Istius*, Dat. *Isti*, &c.

Is, *ea*, *id*, the same, as *Ille*: Gen. *Ejus*, Dat. *Ei*, &c.

Idem, *eadem*, *idem*, the same man, woman, or thing: Gen. *Ejusdem*, Dat. *Eidem*, &c.

Qui, *quæ*, *quod*, who or which. Gen. *Cujus*, whose, of whom, whereof: Dat. *Cui*, &c.

Quis, *quæ*, *quid*? Who or what? Gen. *Cujus*, &c.

Hic, *hæc*, *hoc*, he or this, Gen. *Hujus*, Dat. *Huic*, &c.

The word *Unus* (mentioned but now) induces me to add a word or two more of the other Nouns of Number.

Duo Two, is thus declined:

Nom. & Voc. *Duo, duæ, duo,*
Accusat. *Duos, duas, duo,*
Gen. *Duorum, duarum, duorum,*
Dat. & Ablat. *Duobus, duabus, duobus.*

So *Ambo* both.

Nom. Accus. & Voc. *Tres & tria.*
Gen. *Trium.*
Dat. & Ablat. *Tribus* Three.

Quatuor Four, *Quinque* Five, and the rest, are not declin'd at all, but remain the same in every case, till you come to *Ducenti, -tæ, -ta.* Two hundred, *&c.*

Their Gender. Now the Gender of the Adjectives is easily known by this following Rule, *viz.* Whereſoever the Adjective has but one word, (whether it be in the Nominative, or any other case) that one word is of all three Genders; *i. e.* it may be joyn'd to a Substantive of any Gender whatsoever. But where there are two words, there the first is either Masculine or Feminine, and the second is Neuter. And where there are three words (in any case) the first is Masculine, the second is Feminine, and the third is Neuter.

These things considered, there can be no difficulty now in suiting the Adjective to the Number, Case, and Gender of its Substantive.

As

As for Example:

Examples of this Second Card.

This Man is tall	Hic Vir ſum altus.
This Woman is low	Hic Mulier ſum humilis.
This Stone is round	Hic Saxum ſum rotundus.

This Book is new	Liber, novus.
This Paper is white	Charta, albus.
This Ink is black.	Atramentum, ater.

A ſweet Perfume	*delights*	*the Noſtrils.*
A pleaſant Picture		*the Eyes.*
A melodious Lute		*the Ears.*
Generous Wine		*the Palate.*

Suavis Suffimentum	oblectare	Naris.
Pulcher Pictura		Oculis.
Canorus Cithara		Auris.
Generoſus Vinum		Palatum.

'Tis beſt in Latin to put the Subſtantive before the Adjective.

The ſoft Heart pants within the Broad Breſt.
Mollis Cor palpitare intra latus Pectus.
Warm Furs are brought from cold Countreys.
Calidus Pellis afferor à frigidus Regio.

The Relative Qui.

Amongſt theſe Adjectives the moſt refractory is the Relative *Qui*, which, or that; becauſe the Subſtantive (wherewith it ſhould agree) is ſo frequently

quently omitted both in English and in Latin. Sometimes (indeed) it is exprest, as *Urbs est vestra, quam [Urbem] ego statuo: The City is yours, which [City] I build.* Ultra eum locum, quo in loco Germani consederant; *Beyond that place, in which place the Germans were set down.* Sometimes this is needful to avoid ambiguity. But whether it be exprest or no, the Relative is alway supposed to be between two such Substantives of the same kind, and to agree with the last (as other Adjectives do) in Case, Gender and Number.

But if it be not exprest, you'll say, *How shall I know the Case, Gender, and Number?*

I answer, The Gender and Number must needs be the same as that which is exprest; all the difficulty lies in discovering the Case. The Genitive, Dative, and Ablative Cases will be known by the Termination, Signs, or Prepositions in English, (*'s, of, to, for, in,* &c.) the hardest distinction will be between the Nominative and the Accusative, because they have both the same signs, and both are here set before the Verb. Take notice therefore, that when the Relative comes immediately before the Verb, and there's nothing at all between them, then it is to be the Nominative Case; but if there be any thing between that and the Verb, then that other thing is the Nominative case to the Verb, and the Relative, (though it stand before it, yet) is to be such case as the Verb should have after it, which (as was said in the first Part) is generally the Accusative.

Some

Some Examples will make it yet more plain:

What buys Apples? | Quid émere pomum.
Farthings buy Apples | Quadrans.
What do Boys lose? | Quid Puer pérdere?
Boys lose Farthings. | Quadrans.

The Coyner coins Farthings, { *Which buy Apples.* / *Which the Boys lose.*
Nummularius cudere.

Printers print Books { *Which delight the Scholars.* / *Which Scholars read.*

Typographus imprimere Liber { Qui delectare Scholaris. / Qui Scholaris legere.

Idleness consumes the wealth which labour gets.
Ignavia consumere opulentia qui labor parere.
The Shepherd feeds the flock which feeds the Shepherd.
Pastor pascere grex.

2. In the Rule for the Ablative Case was made mention of the Comparative degree. Nouns are said to be compared, when their accidents (of quantity or quality) are compared with the accidents of others. And because Adjectives only signifie these accidents, therefore only Adjectives can be compared. *The degrees of Comparison.*

Our English Adjectives (though they are not declined, yet they) are compared, and that two manner of waies, First, by prefixing the signs more

more and most, as Pious, more Pious, most Pious; or Secondly, by adding the terminations *—er* and *—est*, as hard, harder, hardest. Just so it is in Latin; for those Adjectives that end in *—eus*, *—ius* or *—uus*, are in like manner compared by Signs, as *pius*, *magis pius*, *maxime pius*, &c. but the rest by terminations, after these examples.

Positive.	Comparative.	Superlative.	
Durus,	*Durior*,	*Durissimus*,	hard.
Utilis,	*Utilior*,	*Utilissimus*,	profitable.
Felix,	*Felicior*,	*Felicissimus*,	happy.
Pulcher,	*Pulchrior*,	*Pulcherrimus*.	fair.

And so all others of like terminations, saving that two or three that have *l* before the termination *—is*, make the Superlative end in *—illimus*: as,

Facilis,	*Facilior*,	*Facillimus*,	easie.
Humilis,	*Humilior*,	*Humillimus*,	humble.
Similis,	*Similior*,	*Simillimus*.	like.

Some few are very irregular, as having the sense and meaning rather than the words themselves compared: *viz.*

Bonus, *Melior*, *Optimus*, Good, Better, Best.
Malus, *Pejor*, *Pessimus*, Bad or Evil, Worse, Worst.
Magnus, *Major*, *Maximus*, Great, —er, —est.
Parvus, *Minor*, *Minimus*, Little, Less, Least.

The

The Positive and Superlative are declin'd alike; but the declining of the Comparatives is omitted in the common Accidence, which should be thus: *Declining of Comparatives.*

Sing. Nom. *Durior & durius*, Gen. *Durioris*, &c.

Plur. Nom. *Duriores & duriora*. Gen. *Durio-rum*, &c. The rest like *Felix*.

The Rule for the Gender is the same with the rest; that where there is but one word, it is of all three Genders, and where there is two, the first is Masculine and Feminine, and the other Neuter.

These things being premised, it will be easie to understand (as was hinted before) how *Than* after the Comparative degree, is a sign of the Ablative Case. *Than after the Comparative degree*

As for Example:

Wisdom is more pretious than the most pretious Jewel.
Sapientia sum pretiosus ——— Gemma.

The Sun is brighter than the brightest Star.
Sol sum clarus ——— Stella.

The broadest rivers are narrower than the narrowest Seas.
Amnis latus sum angustus ——— fretum.

The narrowest Seas are broader than the broadest Rivers.

What

What is { *Sweeter* } *than* { *Honey?* }
{ *Stronger* } { *a Lion?* }

Quid ſum dulcis Mel?
Fortis Leo.

A living Dog is better than a dead Lion.
Canis vivus ſum bonus Leo mortuus.

Præſtare (to be better than) has uſually a Dative Caſe.

The Conſtruction of Participles

3. I have (in the beginning) declared the nature of a Participle, with the ſeveral kinds, their Caſes, Genders, and Numbers among the other Adjectives, and (in like manner) their agreement with Subſtantives. So that now we may freely paſs to the further illuſtration of thoſe things by Examples, as alſo of the Caſes which are to follow them. For as Participles are in ſome things like Nouns, ſo in other ſome like Verbs, *viz.* in the Conſignification of time, and alſo in the governing of ſuch Caſes after them, as the Verbs do, from whence they are derived. From the Latin word *tempus* (time) comes the French word *temps*, which we render corruptly (yet more in writing than in ſpeaking) tenſe. Hence from the ſignification of the time preſent, paſt, and to come, they divide the Participles into thoſe of the Preſent tenſe, Preter-tenſe, Future in —*rus* and Future in —*dus*. Though (as was ſaid before) we have only, the two firſt in Engliſh; the two laſt being alwaies expreſt by us

us periphrastically. As for the government of their Cases, we must call to mind, what Verbs they were which had after them a Genitive Case, and what a Dative, Accusative, two Accusatives, or Ablative. For all the Participles of those Verbs, when they have any case at all after them, will have it such a one as the Verb it self should have. I make no mention of the Nominative, because whatsoever follows any of those Verbs, or their Participles, will always belong to that which went before them, and so must be put in the very same Case. But those Verbs whose Participles govern any case at all, must needs be Transitive, (either Active or Deponent) and never Neuter nor Passive, except the Active may have two Accusatives. I shall therefore insist on that case only, which generally and properly follows Verbs and Participles, *viz.* the Accusative.

A valiant Souldier managing a Sword obtaineth praise.
Miles strenuus tractans Gladius obtinere laus.
The hand of a Clerk handling a Pen is nimble.
Manus Clericus tractans Penna sum agilis.
Money is prepared for a Printer printing good Books.
Pecunia paror Typographus imprimens Liber bonus.
I love a Gardiner planting young Trees.
Amare Hortulanus plantans Arbor teneo.
O excellent Lawyer pleading a just Cause!
O præclarus Causidicus agens causa justa!
For a Physician prescribing wholesome Medicines.
Pro Medicus præscribens Pharmacum salubris.

Though

Though Passive Participles can have no Case, yet Participles of the Preter-tense that come from Active-Deponents, may: As,

A Child having followed the Butterflies is weary.
Puer sectatus papilio sum defessus.
The Scholar having spoken filthy words is beaten.
Discipulus loquor verbum obscenus cædor.

A Participle of the future in —*rus* is variously rendred in English, as in these Examples following.

A Barbar being to shave a Beard	*buys*	*a Razor*
A Carpenter going to square Timber		*an Ax.*
A Sawyer about to saw Boards		*a Saw.*
A Clothier ready to make Clothes		*Wool.*
A Scholar being ready (or about) to get Wisdom		*Books.*

Tonsor rasurus barba	emere	Novacula.
Faber quadraturus materia		Ascia.
Sector serra-secturus tabula		Serra.
Pannificus facturus pannus		Lana.
Scholaris quæsiturus sapientia		Liber.

Gerunds and Supines.

Gerunds and Supines also govern the Case of their Verbs, but the Supines are reserved till we speak of the Infinitive Mood.

The use of the Gerunds will be discovered by observing their Signs, and remembring that they are properly the Genitive, Ablative, and Accusative

tive Cases of the Participle in *-dus*. Our English tongue is an utter stranger unto Gerunds; but those Englishes that are usually appropriated to them, are made after two manner of ways.

First, by putting the word that follows them into such a case as the Verb governs: as,

The desire of { *eating flesh* / *drinking Beer* } *is increased by* { *eating Fish.* / *drinking Wine* }

Cupiditas { edendi caro / bibendi cervisia } auget { edendo pisces. / bibendo vinum }

The practice of { *writing Letters* / *reading Sentences* / *dressing Babies* } *makes Boys* { *writing words.* / *reading Books.* } *makes Maids active at dressing Children*

Usus { scribendi litera / legendi periodus / ornandi pupa } facit { puer / promptus ad } { scribendum vox. / legendum liber. / puella promptus ad ornandum Infans. }

Or secondly, The Participle remaining an intire Gerundive-Adjective (as they call it) the word that follows must be put into such case as the fore-going sign requires, and the Participle made to agree therewith (like another Adjective) in Case, Gender and Number: as, *Cupid. edendæ carnis aug. edendis piscibus*, &c.

The Participles being so much explained, we shall now more easily comprehend the Ablative case putt absolute, if we also reflect on what was

The Ablative Case absolute.

ſaid before of the ſame ſubject. To ſay that abſolute Sentences are putt in the Ablative Caſe, is abſolute Nonſenſe, or (at beſt) unintelligible to yong beginners. And to ſay, *The King coming, the Enemies fled*, this alſo is Nonſenſe, and wants the Authority of approved Engliſh Writers. But as it is ſaid that ſuch Ablatives may be reſolved by *dum, cum, ſi,* &c ſo I ſay they muſt of neceſſity be alway ſo expounded by him that will ſpeak true Engliſh: *When the King came, or was a coming*, &c.

Being. Though (I confeſs) in places expounded by the Engliſh word [*being*] between the Subſtantive and Participle, erronious and tyrannous Cuſtom has made it far more tolerable: as, *Cæſare venturo, Cæſar* being about to come; *Opere finito, grata quies*, Work being finiſhed, reſt is welcom, &c. But I ſay it is always more proper (and ſometimes neceſſary) to uſe a periphraſis; as, *Now Cæſar is ready to come, When work is finiſhed*, &c.

Nor can ſuch Speeches in Engliſh be always made by an Ablative Caſe, or a Participle in Latin: as, *I had my choice of many, but the firſt being very good, I ſought no further.* And if it ſhould happen to be a Pronoun, (or any word whoſe oblique Caſe in Engliſh differs from the Nominative) the Caſe would ſoon be diſcovered: as, *Me duce, vincēs*; I being Leader, you ſhall overcome. Will any Engliſh man ſay that *I* is the Ablative Caſe?

Object.

Object. *But what shall we do that are to make Latin?*

Answ. Why as for the first sort you need not be solicitous, for you'll seldom or never meet with any; and as for the other, (which usually have *being*, or *having been*, before them) consider whether there be any Nominative Case before or between them and the Verb following, or whether they do not belong to that Nominative Case. For if there be none, or if there be one, and they belong thereto, then they are not the Ablative but the Nominative Case: as,

Jesus being weary sat upon the Well:
Being reviled, he answered not again, &c.

But if there be another Nominative Case, which they have no relation to, 'tis then that they are to be putt in the Ablative Case: which Ablative Case is called absolute, because the Preposition whereof it is governed, is so generally understood. *E. g.*

The Armies being ready to fall on, the Trumpets sounded an Alarm.
Exercitus congressurus, Buccina cano classicum.

The Earth being chapt with heat, the Showers are welcome.
Terra fissus calor, imber sum gratus.

The Countrey being harassed with War, the People pray for Peace.
Regio vastatus Bellum, populus ex opto Pax.

Having. Our Engliſh [*having* done ſo or ſo] is exactly anſwered by Deponent Participles of the Preter tenſe, as may be ſeen in the foregoing Section; but for want of more ſuch Participles (anſwerable to the firſt Greek Aoriſt) it is uſually expreſt by this Ablative Caſe, and Paſſive Participle, (though it do belong to another Nominative Caſe in the ſame Sentence) As,

The little Birds having left the Neſt, ſeek Victual.
Avicula, relictus Nidus, quæro eſca.

The School-Maſter, having diſmiſs'd the Scholars, walks into the Field.
Ludi-Magiſter, dimiſſus Diſcipulus, ambulo in campus.

The Merchant, having finiſhed his Voyage, brings home Riches.
Mercator, peractus peregrinatio, reportare opes.

The Infinitive Mood. 5. This word [*To*] before a Noun, is ſometimes a ſign of the Dative Caſe, and is ſometimes made by the Prepoſition *ad*, (as may be ſeen in their ſeveral places) but [*To*] before any Verb either Active, Neuter, or Deponent, and [*To be*] before a Paſſive Participle, are uſually ſigns of the Infinitive Mood; and that happens out, when another Verb went before, either immediately, or at leaſt, without any Nominative Caſe between them.

I ſuppoſe the Learner now ſo far advanced, as to underſtand the difference of Moods, from the Common Grammar: if not, this Infinitive (as well

well as the Supine) is always expreſt in the Dictionary. I know they are uſed as Aptote Nouns in all Caſes, and ſometimes follow Nouns and Participles as well as Verbs; but our buſineſs at preſent is to treat of the plaineſt and moſt common things.

Firſt, take a few of theſe Examples, and then I ſhall proceed to one or two very uſeful Obſervations concerning this ſign [*To*] and another concerning the Supine.

A Fiſh	*loves to*	*ſwim.*
A Bird	*loves to*	*fly.*
Piſcis	gaudeo	nato.
Avis	gaudeo	volito.
Time	*ought*	*to be redeemed.*
Puniſhment	*ought*	*to be avoided.*
Tempus	debeo	redimo.
Pœna	debeo	vitor.

The Obſervations concerning [*To*] are theſe; *To left out.*
Firſt, This word [*to*] is now and then omitted, and that is after theſe Engliſh Verbs, I muſt, *oportet me*, I will *volo*, I would *vellem*, I may, or I can *poſſum*, or *licet mihi*, I might, or I could *potui*, or *licuit mihi*, I let *permitto*, I bid *jubeo*, I dare *au-*

der, and it may be some few more (says Doctor *Wallis*) though the same Latin Verbs may also be rendred by other English words which do admit the foresaid Particle, as, *I ought, I am willing to*, &c.

How to. Secondly, For this defect at some times, it makes us full amends at other some, by having (not only *For* superfluous, but) *How* (with greater Elegance) prefix'd. And this happens after such words as these; *I learn, I teach, I understand, I know, I know not*, &c.

Take the Examples of both Observations together.

I must read the Holy Bible.
Oportet me lego sacer Biblia pl.

They that will be rich fall into divers Temptations.
Qui volo ditesco, incido in varius tentatio.

A Printer } *knows how to* { *Print Books.*
A General } { *Order an Army.*

Typographus } scio { Imprimo Liber.
Imperator } { Instruo Acies.

Cats teach their Kitlings how to catch warm Mice.
Felis doceo suus Catulus insector calidus mus.

Ducks teach their Ducklins how to swallow cold Frogs.
Anas doc. suus naticula deglutio frigidus Rana.

The first Supine. The common Observation about the Supine is this, That it is to be used (instead of the Infinitive

nitive Mood) after Verbs and Participles of motion. And this will be plain enough, when you understand that the Verbs of motion are these, *viz.* *Eo* I go or I am going, *Venio* I come or I am coming, *Mitter* I am sent, and some of their Compounds, as *Abeo* I go away, *Advenio* I come, *Admittor* I am admitted or let in, *&c.* It is also observed that the *Supines* are properly Nouns Substantive of the fourth Declension, and are governed of a Preposition understood. And indeed such kind of Englishes are sometimes very fitly suited to them: as, I come a Borrowing, a Begging, I go a Fishing, a Fowling, a Hunting, a Hawking, *&c.*

I go to serve the Grecian Ladies, who come to see the Souldiers sent to view the Castle.

Eo servio Graius Mater, qui venio spectu miles missus speculor arx.

Amongst the other four Parts of Speech that are not Declined, the Prepositions only govern any Case, and of these we have already spoken. Of the other three it is to be observed, that, as Prepositions, being putt without their Cases, are termed Adverbs; and as the same words are sometimes Adverbs and sometimes Conjunctions; so Conjunctions and Interjections by many good Authors are both comprehended under the name of Adverbs. All these are easily found out in the Dictionary, which also distinguishes the several Parts of Speech by some of their initial letters. So that nothing now remains,

Conjunctions.

mains, but to add what is most remarkable concerning the Conjunctions: Wherein I shall be as plain and as brief as I can, without omitting any thing that is material

First, These words, *autem*, *vero* but, *enim* for, *quidem* indeed, *quoque* also, are never to be set the first words of any Sentence, or clause of a Sentence. Therefore when the English words are first, you must either look some other Latin words to answer them, or if you make use of these, then let them change places with the next that follow. —*Que* and, —*ve* or, must be joyned to the end of those words that follow them in English. 'Tis true, there are some that may indifferently be set either in the first, second, or third place; but therefore if they be set in the first place, no harm is done.

Secondly, You need not trouble your heads with the notions of Copulative and Disjunctive; or how to reconcile the material coupling of the words, and the formal disjoyning of the sense. Only take notice that these words, (Let them be called what they will) *Ac*, *&*, *-q*, *atq*, and *etiam*, *iisdem*, *quoque*, also; *cùm*, *tum*, *ven*, *quà*, *quatenus*, *ut*, *uti*, *sicut*, *velut*, *tanquam*, *pariter ac*, *perinde ac* as; *certe*, *quidem*, *saltem*, at least; *licet*, *quamvis* although, *at*, *atqui*, *autem*, *sed* but; *nisi*, *præterquam* except; *An*, *aut*, *ve*, *vel*, *seu*, *sive* or; *nec*, *neque*, *neve*, nor; *quàm* than; *id est*, *hoc est*, that is; *scil. videlicet*, to wit.

These Particles (I say) and some few more of the same kind, do joyn or connect the words between which they are placed; if Substantives, in

the

the same case; if Adjectives, in Case, Gender, and Number; if Adjectives compar'd, in the degree also; and if Participles, in the kind also; if Verbs, in Mood, Tense, and Person: though in English, the Signs of these Cases, Degrees, Moods, &c. are most an end omitted: (If different signs should be expresst, the case must needs be altered.) *Ex. Gr.*

The Works of Virgil *and* [*of*] Ovid.
Opus *Virgilius & Ovidius.*
Angels are good or bad.
Angelus sum bonus aut malus.
Gold is more weighty, [*more*] *solid, and* [*more*] *precious than any other Metal.*
Aurum sum ponderosus, solidus & pretiosus quàm ullus alius Metallum.
Time is to be spared as well as [*to be*] *redeemed.*
Tempus sum parcendus pariter ac redimendus.
We ought to till the ground; that is, [*to*] *plow and harrow.*
Debeo colo tellus, hoc est, aro atque occo.

Observe that *and, or,* and *nor,* are often left out, and their use and place supply'd by a comma.

Thirdly, These Conjunctions (especially) *cùm* when, *si* if, *ne* least, *nisi* unless, *quamvis licet* although, *ut* that, *utinam* [I wish] that, *quod* that or because, make the following Verbs to be putt in the Subjunctive (called also the Conjunctive) Mood. *The Subjunctive Mood.*

When

When the Cock crows, the morning approaches.
Cum Gallus canit, diluculum appropinquat.
If I write, I shall learn.
Si scribo, disco.
I hold you, least you fall.
Sustentare tu, ne cadas.
Unless you read, you shall be whipt.
Nisi lego, vapulo.
Although thou comest with the Muses ——
Licet venio cum Musa ——
I command that you sit in your place.
Jubére ut sedeo in locus tuus.
I wish [that] you do your duty.
[Opto] Utinam facio officium tuus.
(*But* Opto *in this Case is wont to be omitted, and* Utinam *is taken for I wish.*)
The Father rejoyces that (or because) the Son loves learning.
Pater gaudeo quòd Filius amo doctrina.

N. B. As *that* is often left out, when 'tis to be made in Latin, so also *Quòd* is often left out, when 'tis to be construed in English. And then the Verb is to be put in the Infinitive Mood, and the word which would have been the Nominative, is putt in the Accusative Case. *E. G.*

The Master grieves that the Scholar loves idleness.
Magister doleo discipulus affecto ignavia.
I am glad (that) you are in health.
Gaudere tu bene-valeo.
I am willing that you Act a Play.
Volo tu ago fabula, &c.

Here

Here also observe, that when this happens out in any of these Verbs which were said before to have a Nominative Case after them, then that is also turned into the Accusative Case, as well as that which went before. *E. G.*

The Common people think { *that Conjurers turn Wolves.* / *that Witches turn Cats.*

Vulgus credo { Magus fio lupus. / Saga fio felis.

We know that hypocrites appear honest.
Scio hypocrita videor justus, *&c.*

The Optative and Potential Moods.

Lastly, Though there be no Optative or Potential Moods in Latin distinct from the Subjunctive, yet it is requisite that something be said concerning the terms and occasion of their being inserted in our Grammar. As for the Optative, I need say no more than what was hinted even now, *viz.* *Opto* is Latin for I wish, but because *Opto* is wont to be omitted before the Conjunctions *ut, uti & utinam* (which are all one) and because that (the English of *Utinam*) is wont to be omitted after I wish, hence it comes to pass, that *Utinam* has gained the English of *Opto*, and the Subjunctive Mood (wherewith it is alway joyn'd) the name of Optative. The Potential Mood is so called from *Potentia* power, For when the Conjunction is understood, and some other Verb that signifies power, will or duty (which makes the

the Verb be the Subjunctive Mood, as if they were expreſt) it is then (inſtead of Subjunctive) called the Potential Mood, as *Expectes* you may expect, *i. e. licet ut expectes eadem*, &c. But for the Further explaining of theſe Potential Signs, you muſt underſtand, that theſe Engliſh Preſent-tenſes, I ſhall *debeo*, I will *volo*, I may *licet mihi*, I can *poſſum*, do make in their Preter-tenſes, I ſhould *debui* or *deberem*, I would *volui* or *vellem*, I might *licuit mihi*, I could *potui*, I ſhould have *debueram* or *debuiſſem*, &c. Now theſe Engliſh words are either made by thoſe particular Verbs (the Conjunction ſtill keeping the Subjunctive Mood) and the following Verb putt in the Infinitive; or elſe (if the Latin word be omitted) the following Verb is putt in the Subjunctive Mood (tenſe for tenſe) and that whether there be a Conjunction before it or no: Except ſhall and will, which are rendred in Latin by the Future tenſe and (without a Conjunction) the Indicative Mood. But here take notice of two things. Firſt, that in the Subjunctive Mood ſhall and will are often omitted, as, if he come, *i. e.* if he ſhall come *Si venerit*, &c. and Secondly, that the Future tenſe (both in Latin and other Languages) may not be promiſcuouſly conſtrued by ſhall or will. For there's a vaſt difference between them. And had this been obſerved in all our Tranſlations, it would have made many paſſages more clear than they are. Dr. *Wallis* (I think) is the only perſon that has preciſely obſerved the difference, which is (in Engliſh) thus; In the firſt perſons, ſhall

doth

doth barely foretel, and will doth promiſe or threaten; but in the ſecond and third perſons, ſhall doth promiſe or threaten, and will doth barely foretel. But I forbear enlarging upon this and ſome other things, till an opportunity of compleating what I have had a long time on my hands, *viz.* an Engliſh Grammar.

Having gone through all the Examples here propounded, my advice is, not to leave 'em thus, but to go over them again in ſome other form, either by changing the Verb or the Noun, both before and after, by turning it into a Negative, and then making both Interrogative; as, I read, I do not read, Do I read? Do I not read? *&c.* and laſtly by changing the Perſons, Tenſes and Moods of the Verbs. And when you find your ſelf either perfect in theſe or beginning to be weary of them, then paſs on to ſomething elſe, where the Latin is rudely ſett down on purpoſe for exerciſe: either *Solomons* Proverbs, Mr. *Smiths* Vocabulary (if publiſhed) or this little piece that follows here, and which I am confident will be as pleaſant and as profitable to young beginners, as any thing of this Nature that is extant. When this is done *Concluſion.*

done, until we can have a perfect English-Latin Dictionary, I think the best Books that you can make use of for the perfecting of your self in making Latin, are Mr. *walkers* Particles, Anglicisms and Phrases.

Thus have I conscienciously given you the best and plainest directions that I could at present, and leave you now to your farther practice, imploring the blessing of Almighty God both upon your endeavours and my own.

E. COLES.

Addèr
Adverſitie
Ants
Age
Almes
Alter
Apples
Arrows
Ark
Aſp
Aſs
Ax

Adder.

DAN shall judge his people, and shall be as an Adder nigh the path, that biteth the horse-heels, so that the rider falleth backward. Gen. 49.17.

The wicked are like the deaf Adder, stopping her ear. Psalm 54.8.

Wine stingeth like an Adder. Prov. 23.32.

Adversity.

Remember them which suffer Adversity, as being your selves also in the body. Hebr. 13.3.

And ye have this day rejected your God, who himself saved you out of all your Adversities. 1 Sam. 10.19.

A Friend loveth at all times, and a Brother is born for Adversity. Prov. 17.17.

And Nation was destroyed of Nation, and City of City; for God did vex them with all Adversity. 2 Chr. 15.6.

Coluber.

DAN judicare populus suus, sumque tanquam Coluber *juxta semitæ, qui mordere calcæ equus, per qui decidere sessor is retrorsum.* Gen. 49.17.

Similis sum improbus Colubra *surdus auris suus obturans.* Psalm 54.8.

Vinum velut Coluber *pungere.* Prov. 23.32.

Adversitas.

Memor sum is qui malis premi, ac ipse quoque corpus afflictus sum. Hebr. 13.3.

Vos verò hodie spernere Deus vester, qui ipse servare vos ab omnis malum vester. 1 Sam. 10.19.

Omnis tempus diligere qui amicus sum; & frater in Angustia *enasci.* Prov. 17.17.

Et contundi Gens Gens, & Civitas Civitas, Deus enim vexare is omnis Angustia. 2 Chr. 15.6.

Ant.

Go to the Ant, thou sluggard: consider her ways, and be wise. Prov. 6.6.

The Ants are a people not strong, yet they prepare their meat in the summer. Prov. 30.25.

Age.

Behold, thou hast made my days as an hand bredth and mine Age is as nothing before thee. Psalm 39.5.

And thine Age shall be clearer than the noonday: thou shalt shine forth, thou shalt be as the morning. Job 11.17.

There shall old men and old women sit in the streets of Jerusalem, every man having his staff in his hand for very Age. Zech. 8.4.

And Jeroboams wife went to Shiloh, and entered into the house of Ahijah: but Ahijah could not see, for his eyes were set by reason of his Age. 1 Kin. 14.4.

Formica.

Adire ad Formica, *& piger: aspicere via ejus, & sapere.*

Formica *populus infirmus, qui comparare æstate cibus suus.*

Ætas.

Ecce, palmaris disponere dies meos, & Ætas mea ut nihil sum coram te.

Et supra meridiem exsurgere Ætas; evolare similis matutinum sum.

Sedere senex & annus in platea Hierosolyma, habens quisque scipio suus in manus suus præ multitudo dies.

Et abire uxor Jeroboamus & ingredi in domum Ahiah: Ahiah autem non possum videre, nam oculus ejus caligare præ senium ejus.

Alms.

Sell that ye have, and give Alms: provide your selves bags which wax not old. Luke 12.33.

A certain man called Cornelius, that feared God with all his house, gave much Alms to the people. Acts 10.1,2

Altar.

Gad came that day to David, and said unto him, Go up, rear an Altar unto the Lord in the threshing floor of Araunah the Jebusite. 2Sam. 24.18.

An Altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings. Exod. 20.24.

And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an Altar unto God, that appeared unto thee when thou fleddest from Esau thy brother. Gen. 35. 1.

Eleemosynæ.

Vendere qui habére, & dare Eleemosyna: *parare tu crumena qui non veteraſcere.*

Quidam nomen Cornelius, qui timére Deus cum totus domus ſuus, dare Eleemosyna *multus populus.*

Altare.

Redire Gad ad David dies ille, & dicere is, Aſcendere, ſtatuere Dominus Altare *in area Aranna Jebuſæus.*

Altare *terrenus facére ego, & ſacrificare ſuper ipſe holocauſtum tuus.*

Dicere autem Deus Jacobus, Surgere, aſcendere Bethel, & conſidere ibi: & facere tibi Altare *Deus, qui apparére tu cum fugere metus Heſau frater tuus.*

Apples.

A word fitly ſpoken is like Apples of gold in pictures of ſilver. Prov. 25.11.

Stay me with flagons, comfort me with Apples, for I am ſick in love. Cant. 2.5.

I ſaid, I will go up to the Palm-tree, I will take hold of the boughs thereof: Now alſo thy breaſts ſhall be as Cluſters of the vine and the ſmell of thy noſe like Apples.

Arrows.

And Eliſha ſaid unto Joaſh the King of Iſrael, take Bow and Arrows, and he took unto him Bow and Arrows, 2 Kin. 13.15.

I will make mine Arrows drunk with blood, and my ſword ſhall devour fleſh. Deut. 32.42.

The Sun and Moon ſtood ſtill in their habitation: at the light of thine Arrows they went. Hab. 3. 11.

Mala.

Velut Malum *aureus cum figura argenteus ſum verbum dictus commode.*

Fulcire ego lagena, ſuſtentare ego Malum, *nam eger amor eſſe.*

Dicere, conſcendere palma, prehendere palmes is, ſum que jam uber tuus ſicus botrus vitis, & odor naſus tuus ſicut Pomum.

Sagittæ.

Et dicere Eliſeus ad Joaſchus rex Iſrael; ſumere Arcus & Sagitta, *& ſumere ad is Arcus &* Sagitta.

Inebriare Sagitta *meus ſanguis, & Gladius meus abſumere Caro.*

Sol & Luna ſtare in habitatio, ad lux Sagitta *tuus ire.*

Ark.

When the Philiſtins took the Ark of God, they brought it into the houſe of Dagon, and ſet it by Dagon. 1Sam. 5.2.

Now it came to paſs, as David ſate in his houſe, that David ſaid to Nathan the Prophet, lo, I dwell in an houſe of Cedars, whilſt the Ark of the Covenant of the Lord remaineth under curtains. 1 Chr. 17.1.

Aſp.

And the ſucking child ſhall play on the hole of the Aſp, and the weaned child ſhall put his hand on the Cockatrice den. Iſa.11. 8.

The wicked man ſhall ſuck the poiſon of Aſps, the Vipers tongue ſhall ſlay him. Job 20.16.

Their throat is an open ſepulchre; with their tongues they have uſed deceit, the poiſon of Aſps is under their lips. Rom. 3.13.

Arca.

Cùm Philiſtinus accipere Arca Deus inducere is in ædes Dagon collocare que is prope Dagon.

Eſt autem, quum ſedeo David domus ſuus, ut dico David Nathan Propheta, ecce habitare in domus Cedrinus, dum Arca *fœdus Dominus habito ſub aulæum.*

Aſpis.

Et oblectare ſe lactens ſuper foramen Aſpis, *& ſuper ſpecus vipera depulſus à lacte manus ſuus injicere.*

Improbus homo venenum Aſpis *ſugere, occidere is lingua Vipera.*

Sepulcrum apertus ſum guttur is, lingua ſuus dolus utor, venenum Aſpis *ſub labium ſum is.*

Ass.

Issachar is a strong Ass, couching down between two burthens. Gen. 49.14.

If thou meet thine enemies ox or his Ass going astray, bring it back to him again. Exod. 23.4.

A whip for the horse, a bridle for the Ass, and a rod for the fools back. Prov. 26.3.

Ax.

The customs of the people are vain, for one cutteth a Tree out of the forest with an Ax. Jer. 10.3.

And Abimelech got him up to mount Zalmon, and taking an Ax in his hand, cut down a bough from the Trees, and took it and laid it on his shoulder. Judg. 9.48.

All the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his Ax, and his mattock. 1Sam. 13.20.

Asinus.

Issachar Asinus *sum validus, cubans inter duo sarcina.*

Si offendere bos aut Asinus *inimicus tuus errans, reduco is ad ille.*

Flagellum equus, frænum Asinus, *& virga tergum stolidus.*

Securis.

Statutum populus vanus sum, unus enim arbor ex sylva Dolatorium *excidere.*

Et ascendo Abimelec ad mons Zalmon, & accipiens Securis *amputare ramus arbor, & impono humerus suus.*

Descendo omnis Israelita ad Philistinus, ad polire quisque vomer suus, & ligo suus, & Securis *suus, & rutrum suus.*

Bear,

Bear
Bells
Bird
Bones
Boys
Book
Buckler
Blood
Bull
Bottle
Burden

Bear.

AND David said unto Saul, thy servant feeding his fathers flock, there came a lion and a Bear, and took a lamb out of the flock. 1 Sam. 17.34.

And the cow and the Bear shall feed, their yong ones shall lie down together: and the lion shall eat straw like the ox. Isaiah 11.7.

I will meet them as a Bear that is bereaved of her whelps, and will rend the caul of their heart. Hosea 13.8.

And the beast which I saw was like to a leopard, and his feet were as the feet of a Bear. Revel. 13.2.

Bell.

A golden Bell and a pomgranat, a golden Bell and a pomgranat upon the hem of the robe round about. Exod. 28.34.

In that day shall there be written upon the Bells of the horses, Holiness to the Lord. Zech. 14.20.

Ursus.

ET dico David Saul, pascens servus tuus pater suus grex, accedo leo & Ursus, aufero que agnus è grex.

Et Vacca Ursa *que compasco, simul recubare catulus is: & leo sicut bos comedo stramen.*

Occurro is ut Ursa *orbata, & lacero præcordia is.*

Sum que bestia qui video similis pardus, & pes is sum ut pes Ursus.

Tintinnabulum.

Tintinnabulum *aureus & malogranatum*, Tintinnabulum *aureus & malogranatum in fimbria illę pallium circumquaque.*

Dies ille sum inscriptus Tintinnabulum *equus Sanctitas Dominus.*

Bird.

Bird.

In thee, Lord, put I my truſt; how ſay ye to my ſoul, flee as a Bird to your mountain? Pſalm 11.1.

As the Bird by wandring, as the ſwallow by flying; ſo the curſe cauſeleſs ſhall not come. Prov. 26.2.

Deliver thy ſelf as a roe from the hand of the hunter, and as a Bird from the hand of the fowler. Prov. 6.5.

Bones.

At that time, ſaith the Lord, they ſhall bring out the Bones of the Kings of Judah, and the Bones of the princes, and the Bones of the prieſts, and the Bones of the Prophets, and the Bones of the inhabitants of Jeruſalem, out of their graves. Jer. 8. 1.

As the light of the eyes rejoiceth the heart, ſo a good report maketh the Bones fat. Prov. 15.30.

Ales.

In te Dominus conſidere quomodo dico animæ meæ, mons veſter ſicut Avicula *emigrare.*

Ut Avicula *errare, ut hirundo volitare; ita maledictio immeritus non adventurus ſum.*

Eripio tu ipſe ut capreæ è manus venator, & ſicut Avis *è manus aucep.*

Ossa.

Tempus ille, dico Dominus, depromere Os *Rex Judæa, &* Os *princeps,* Os *que ſacerdos, &* Os *propheta, &* Os *habitans Hieroſolyma è ſepulcrum ipſe.*

Ut lumen oculus lætificare anima, ita auditio bonus pinguefacio Os.

Boys.

And the ſtreets of the City ſhall be filled with Boys and Girls, playing in the ſtreets thereof. Zach. 8. 5.

And the Boys grew, and Eſau was a cunning hunter, a man of the field, but Jacob a plain man, and dwelt in Tents. Gen. 25. 27.

They have caſt lotts for my people, and have given a Boy for a harlot, and ſold a girl for wine, that they might drink. Joel 2. 3.

Book.

And the Book is delivered to him that is not learned, ſaying, read thee, I pray thee; and he ſaith, I am not learned. Iſa. 29. 12.

And Shaphan carried the Book to the King, and brought the King word back again, ſaying, All that was commited to thy ſervants, they do it. 2 Chr. 34. 16.

Pueri.

Et platea Civitas repleri Puer *& Puella, ludens in platea ea.*

Et creſco Puer, *& Eſau ſum vir peritus venatio, vir agreſtis, Jacobus vero vir integer, habitoque in tentorium.*

Populus meus projicio ſortes, exponoque Puer *pro meretrix, & puella vendo pro vinum qui bibere.*

Liber.

Et dari is Liber, *qui neſcio literæ, dicens, legere quæſo hic; & dico, ille neſcire literæ.*

Et affero Schapahan Liber *ille ad Rex, & refero Rex verbum dicens, quiſquis traditus ſum in manus ſervus tuus facio.*

Buckler.

The way of God is perfect, the word of the Lord is tried: he is a **Buckler** to all them that trust in him. 2Sam. 22.31.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and **Buckler**. Psalm 91.4.

Bush.

And the angel of the Lord appeared unto Moses in a flame of fire, out of the middest of a **Bush**. Exod. 3.2.

Among the **Bushes** they brayed, under the nettles they were gathered together. Job 30.7.

And as touching the dead that they rise, have ye not read in the book of Moses, how in the **Bush** God spake unto him saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? Mark 12.26.

Clypeus.

Integer sum via Deus, verbum Deus purgatissimus sum: Clypeus *est omnis qui sui recipio ad is.*

Penna sunis tu protegere, & sub ala ipse confido: Clypeus *& parma sum fides ipse.*

Rubus.

Et appareo angelus Dominus ad Moseches in flamma ignis è medium quidam Rubus.

Inter Rubus *rudere sub urtica congregari.*

De mortuus verò quod suscitandus sum non lego in liber Moses, quomodo in Rubus *locutus sum is Deus, dicens, Ego esse Deus Abrahamus, & Deus Isaaeus & Deus Jacobus?*

Bloud.

And God said, What hast thou done? Behold, the voice of thy brothers Bloud crieth unto me from the ground. Gen. 4.10.

O earth, cover not thou my Bloud, and let my cry have no place. Job 16.18.

What profit is there in my Bloud when I go down to the pit? Psalm 30.9.

But Pilat seeing he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the Bloud of this just person. Matth. 27.24.

Bull.

Their Bull gendereth and faileth not: their cow calveth, and casteth not her calf. Job 21.10.

Thy sons have fainted, they lie at the head of the streets as a wild Bull in a net. Isaiah 51.20.

Sanguis.

Et dixo Deus, Quid fecio? Ecce, vox Sanguis frater tuus ad ego clamor ab humus.

O terra, ne tegere Sanguis meus, & ne sum locus clamor meus.

Quis lucrum sum in Sanguis meus cum descendere in fovea?

Videns autem Pilatus sui nihil proficio, sed major tumultus fio, accipio aqua, ablvo que manus coram turba, dicens, Innocuus ego esse à Sanguis hujus.

Bos.

Bos *is* inire nec ejicio semen: enim vacca *is* neque abortire.

Filius tuus defectus animo jaceo in caput omnis platea, ut Bubalus irretitus.

Bottle

Bottle.

Although I am become like a Bottle in the ſmoke, I am not forgetful of thy ſtatutes. Psalm 119. 83.

And Siſera ſaid unto Jael, Give me I pray thee a little water to drink, for I am thirſty: and ſhe opening a Bottle of milk gave him to drink. Judg. 4. 19.

And Jeſſe took an aſs laden with bread, and a Bottle of wine and a kid, and ſent them by David his ſon unto Saul. 1 Sam. 16. 20.

Burthen.

Every man ſhall bear his own Burthen. Galat. 6. 5.

The Burthen of Babylon, which Iſaiah the ſon of Amos did ſee. Iſaiah 13. 1.

The Burthen of the word of the Lord for Iſrael, ſaith the Lord, which ſtretcheth forth the heavens, and layeth the foundations of the earth, and frameth the ſpirit of man within him. Zech. 12. 1.

Uter.

Quamvis eſſe ſimilis Uter *ad fumum, ſtatutum tuus non obliviſci.*

Et dico Siſera Jahel, Dare ego quæſo bibo parum aquæ, nam ſitire: & ille aperiens Uter *lac, do ipſe bibo.*

Et accipio Jeſſe aſinum cum panis oneratus, & Uter *vinum, hœdus que, mitto que is per David filius ſuus ad Saul.*

Onus.

Unuſquiſque ſuus Onus *portare.*

Onus *Babylon qui vides Jeſchaiah filius Amotz.*

Onus *verbum Dominus pro Iſrael, dico Dominus, qui extendo cœlum, & fundare terra, formare ſpiritus homo in it.*

Chile.

Child
Ce
dar
Cittie
Cronne
Corne
Candlestick
Cloud
Candle
Cup
Cock
Chaff
Calfe

Child.

AND thou **Child** shalt be called the Prophet of the highest, for thou shalt go before the face of the Lord to prepare his ways. Luke 1. 76.

And the **Child** grew, and waxed strong in spirit, and filled with wisdom, and the grace of God was upon him. Luke 2. 40.

Cedar.

The righteous shall flourish like the palm-tree; he shall grow like a **Cedar** in Libanon. Psalm 92. 12.

And Solomon spake three thousand proverbs, and his songs were a thousand and five. 1 Ki. 4. 32, 33.

And he also spake of trees, from the **Cedar** tree that is in Libanon even unto the hyssop that springeth out of the wall.

Open thy doors, O Libanon, that the fire may devour thy **Cedars**. Zach. 11. 1.

Puer.

ET tu Puerulus *propheta Altissimus vocari, præire enim ante faciem Dominus ut parare vias ejus.*

Puerulus *autem crescebat, & corroborari spiritu, implebatque sapientia, & Deus gratia erat super eo.*

Cedrus.

Justus ut palma germinabit; ut Cedrus *in Libano crescet.*

Et eloquor Salomon tria mille sententias: erant quoque canticum ejus quinque supra mille.

Et eloquebatur etiam de arbore, a Cedro *quæ est in Libano usque ad hyssopum quæ prodit è pariete.*

Aperi Libane januas tuas, ut consumat ignis Cedros *tuas.*

City.

City.

Here have we no continuing City, but we seek one to come. Hebr. 13.14.

When it goeth well with the righteous, the City rejoiceth: and when the wicked perish, there is shouting. Prov. 11.10.

But when they persecute you in that City, flee ye into another. Matth. 10.23.

Men grone from out of the City, and the soul of the wounded crieth out, yet God layeth not folly to them. Job. 24.12.

Crown.

The Crown of the wise is their riches, but the foolishness of fools is folly. Prov. 14.24.

Go forth, O ye daughters of Zion, and behold King Solomon, with the Crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart. Cant. 3.11.

Civitas.

Non habeo hic stabilis Civitas, *sed futurus ille inquiro.*

De bonum justus exsultare Urbs: *& cum pereo improbus cantus exerceor.*

Cum autem persequor in is Urbs, *fugio in alium.*

E Civitas *homo gemere, & anima confessus vociferare, tamen insulsitas non designare Deus.*

Corona.

Corona *sapiens sum divitiæ ipse, stultitia stolidus stultitia maneo*

Prodire & spectare puella Tzijon Rex Solomon, cum Corona *qui coronare is mater is dies sponsalia is, & dies lætitia anima is.*

Coro

Corn.

They reap every one his Corn in the field, and they gather the vintage of the wicked. Job 24.6.

The field is wasted, the land mourneth, for the Corn is wasted, the new wine is dried up, the oil languisheth. Joel 1.10.

God give thee of the dew of heaven, and the fatness of the earth, and plenty of Corn and wine. Gen. 27.28.

Candlestick.

And thou shalt make a Candlestick, of pure gold, of beaten work shall the Candlestick be made: his shaft and his branches, his boles, his knobs, and his flowers, shall be of the same. Exod. 25.31.

Let us make a little chamber, I pray thee, on the wall, and let us set for him there a bed, and a table, and a stool, and a Candlestick. 2 Kin. 4.10.

Frumentum.

In ager Farrago is demetere, & vinea improbus vindemiare.

Vastari ager, lugere terra, quia vastor Frumentum, *exaresc ere mustum, languere oleum.*

Do Deus tu de ros cælum variaque pinguedo terra, & copia Frumentum *& mustum.*

Candelabrum.

Et facio Lychnuchus *ex auro purus, opus continens fio* Lychnuchus *ille: scapus is, & ramus is, lanx is, & malum oblongus is, & caliculus is ex is sum.*

Facio quæso cænaculum parvus murus, ubi pono ille lectus, & mensa, sella quaque, & Candelabrum.

Cloud.

I do ſet my bow in the Clouds, and it ſhall be for a token of a covenant between me and the earth. Gen. 9 13. 14.

And it ſhall come to paſs, when I bring a Cloud over the earth, that the bow ſhall be ſeen in the Cloud.

And when he had ſpoken theſe things, while they beheld he was taken up, and a Cloud received him out of their ſight. Acts 1. 9.

Candle.

The ſpirit of man is the Candle of the Lord. Prov. 20. 27.

There ſhall be no reward to the evil man: the Candle of the wicked ſhall be put out. Prov. 24. 20.

The light of the wicked ſhall be put out, and the ſpark of his fire ſhall not ſhine. Job 18. 5. 6.

The light ſhall be dark in his tabernacle, and his Candle ſhall be put out with him.

Nubes.

Arcus meus diſponere in Nubes, *ſumque ſignum fœdus inter ego & terra.* Gen. 9 13. 14.

Et faciurus eſſe, cùm Nubes *terra obnubilare, ut conſpicuus ſum arcus in* Nubes.

Et cùm hic dico, dum aſpicio elevatus ſum & Nubes *ſuſcipio is ab oculus is.* Acts 1. 9.

Lucerna.

Anima homo Lucerna *ſum Dominus.* Prov. 20. 27.

Non ſum finis malus Lucerna *improbus extingui.* Prov. 24. 20.

Lux improbus extinguur, neque ſplendeo ſcintilla ignis is. Job 18. 5. 6.

Lux tenebroſus fio in tenterium is, & Lucerna *is cum is extingui.*

Cup.

A Cup.

And Pharaohs Cup was in my hand, and I took the grapes, and preſſed them into Pharaohs Cup: and I gave the Cup into Pharaohs hand. Gen. 40.11.

The Lord is the portion of mine inheritance and of my Cup. Pſalm 16.5.

In the hand of the Lord there is a Cup, and the wine is red. Pſalm 75.8.

I will take the Cup of Salvation, and call upon the Name of the Lord. Pſalm 116. 13.

A Cock.

And the ſecond time the Cock crew: and Peter called to mind the words that Jeſus ſaid unto him, before the Cock crow twice, thou ſhalt deny me thrice. Mark 14.72.

Jeſus ſaid unto Peter, verily I ſay unto thee, that this night before the Cock crow, thou ſhalt deny me thrice. Matt. 26.34.

Poculum.

Sumque poculum *Parbo in manus mea, & accipere ava & exprimere it in* Poculum *Parbo, & porrigere* Poculum *in Parbo manus.*

Dominus portio ſum prædium meus & Poculum *meus.*

Poculum *ſum in manus dominus, & vinum ruber ſum.*

Poculum *omnis ſalus acceptum exhibeo, & nomen dominus prædicare.*

Gallus.

Et ſecundo Gallus *vocem emiſit, & recordatus eſt Petrus verborum quæ dixerat ei Jeſus, priuſquam* Gallus *vocem bis miſerit, ter me abnegabis.*

Dixit Petro Jeſus, Amen dico tibi, iſta nocte antequam Gallus *vocem mittat, ter me abnegabis.*

Chaff.

How oft is the Candle of the wicked put out? and how oft cometh their destruction upon them? Job 21.17, 18.

They are as ſtuble before the wind, and as Chaff that the ſtorm carrieth away.

Let them be as Chaff before the wind: and let the Angel of the Lord chaſe them. Pſalm 35.5.

The ungodly are not ſo, but are like the Chaff which the wind driveth away. Pſalm 1.4.

Calf.

And Abraham ran unto the herd and fetcht a Calf tender and good, and gave it unto a young man, and he haſted to dreſs it. Gen. 18.7.

And he took the Calf which they had made, and burnt it in the fire. Exod. 32.20.

Gluma.

Quoties lucerna improborum extinguitur, & ſupervenit eis interitus ipſorum?

Sunt ut palea coram vento, & ut Gluma *quam ſurripit turbo.*

Sint ſicut gluma coram vento, angelo Jehovæ impellente.

Non ita ſunt improbi, ſed ſicut gluma *quam diſpellit ventus.*

Vitulus.

Et curro Abrahamus ad Armentum, & accipio vitulus tener & bonus, dequ ad puer qui feſtinare apparei is.

Et accipio vitulus qui feci, exuroque in igni.

Death.

Death
Drie Ground
Drop
Devil
Drunkard
Doore
Dove
Dog
Dragon
Drink
Diadem
Dung
21

Death.

PRecious in the sight of the Lord, is the Death of his Saints. Psalm 116. 15.

I know thou wilt bring me to Death, and to the house appointed for all living. Job 30. 23

In Death there is no remembrance of thee: in the grave, who shall give thee thanks? Psalm 6. 5.

Her house enclineth unto Death, and her paths unto the dead. Prov. 2. 18.

Dry ground.

He turneth Rivers into a wilderness, and the waterspring into Dry ground. Psalm 107. 33.

And Elijah took his mantle, and wrapt it together, and smote the waters, and they were divided hither and thither, so that they two went over on Dry ground. 2 Kin. 2. 8.

Mors.

PRetiosus sum in oculis Jehovæ, Mors *intentatus is quis ipse benignitate prosequi.*

Experiri, mors *avocare ego & domus constitutus omnis viveus.*

Non sum in ipse Mors *recordatio tu: in sepulcrum quis celebrare tu?*

Propendeo ad Mors *domus is, & ad expers vitæ orbita is.*

Siticulosum solum.

Redigo flumen in desertus, & processus aqua in Siticulosus solum.

Et assumo Elijah *toga suus, & convolvo percutioque Aqua, & divisus eadere huc & illuc: ita transire ipse ambo per* Siccus solum.

A Drop.

A Drop.

The nations are as the Drop of a Bucket, and are counted as the ſmall duſt of the ballance. Iſa. 40. 15.

Behold God is great, and we know him not, for he maketh ſmall the Drops of water: they pour down rain according to the vapor thereof. Job 36. 26. 27.

Hath the rain a father? or who hath begotten the Drops of the dew? Job 38. 28.

My head is filled with dew, and my locks with the Drops of the night. Cant. 5. 2.

Devil.

Jeſus was led up of the Spirit into the wilderneſs to be tempted of the Devil. Matt. 4. 1.

Submit your ſelves therefore to God: reſiſt the Devil, and he will flee from you. James 4. 7.

Gutta.

Gens tanquam Gutta *è ſitula, & tanquam flos pulviſculus in lanx reputari.*

Ex Deus fortis ita amplus ſum ut non cogniſcor; nam ſubtraho ſtillu aqua, fundo pluvia ad calamitas ſi.

Sum ne pluvia pater? aut quis gigno Gutta *ros?*

Caput meus oppletus ſum ros capillus meus aſperſio nocturnus.

Diabolus.

Jeſus ſubducor in deſcrtus à Spiritus, ut tentari à Diabolus.

Subjici igitur tu Deus: obſiſtere Diabolus, *& fugio à tu.*

Drunkard.

Awake ye Drunkards and weep, and howl all ye drinkers of wine, because of the new wine, for it is cut off from your mouth. Joel 1.5.

Nor thieves nor Covetous, nor Drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Cor. 6. 10.

Wo to the crown of pride, to the drunkards of Ephraim. Isa. 28.1, 3.

The crown of pride, the Drunkards of Ephraim shall be troden under feet.

Door.

If thou doest well, shalt thou not be accepted? and if thou doest not well sin lieth at the Door. Gen. 4.7.

Set a watch (O Lord) before my mouth, keep the Door of my lips. Psalm 141.3.

As the Door turneth upon his hinges, so doth the slothful upon his bed. Prov. 26.14.

Ebrius.

Expergiſci Ebrioſus *ac flere, ac ejulare omnis vini potor, propter muſtum quod excisus ſum ex os veſter.*

Neque fur, neque Avarus, neque Ebrioſus, *neque conviciator, neque rapax, regnum Deus hæreditas poſſidebo.*

Væ corona faſtus, Ebrioſus *Ephraiim.*

Pes conculcari, corona faſtus, Ebrioſus *Ephraiim.*

Oſtium.

Si bene ago, remiſſio recipio, ſi vero non bene ago, præſores ſum peccatum.

Compono Jehova, obſervo os meus cuſtodiens moderari quicquid effero labium meus.

Vt Janna circumagi in cardo ſuus, ita piger in lectus ſuus.

Wobe,

Dove.

O that I had wings like a Dove, that I might fly away and be at rest. Psalm 55.6.

Behold, thou art fair my love; behold thou art fair, thou hast Doves eyes. Cant. 1. 15.

Like a crane or a swallow, so did I chatter: I did mourn as a Dove: mine eyes fail with looking upward; O Lord, I am oppressed; undertake for me. Isaiah 38.14.

Dog.

For to him that is joyned to all the living there is hope: for a living Dog is better then a dead lion. Eccl. 9. 4.

As a Dog returneth to his vomit, so a fool returneth to his folly. Prov. 26, 11.

But it happened unto them, according to the true proverb, the Dog is turned to his own vomet again; and the sow that was washed, to her wallowing in the mire. 2 Pet. 2. 22.

Columba.

O si quis habeo ala velut Columba, *evolare ubi habito possim.*

Ecce pulcher sum Amica meus, ecce pulcher sum oculus tuus sum Columbinus.

Ut grus aut Hirundo, ita pipire, gemere ut Columbus, *exhauriri oculus meus spectans in sublimia, Dominus, oppressio sio ego, pertexo ego.*

Canis.

Nam uter sum qui alligari in totus hic vita ad sum fiducia: quin Canis *viveus sum melius quam leo mortuum.*

Ut Canis *redire ad vomitus suus, ita stolidus iterare stultitia suus.*

Sed accido is quod verus proverbium dicor soleo, Canis *reversus sum ad suus ipsius vomitus, & sus lotus ad volutabrum cœnum.*

A Dragon.

Thou shalt tread upon the lion and adder: the young lion and the Dragon shalt thou trample under feet. Psalm 91.13.

In that day the Lord with his sore and great and strong sword shall punish Leviathan the piercing Serpent, and he shall slay the Dragon that is in the sea. Isa.27.1.

Drink.

And God opened Hagars eyes, and she saw a well of water, and she went, and filled the bottle with water, and gave the lad Drink. Gen. 21.19.

And she made hast, and let down her pitcher from her shoulder, and said Drink, and I will give thy Camells Drink also, so I drank, and she made the Camells Drink also. Gen. 24.46.

Draco.

Super ferox leo & aspis incedo conculcare juvenis leo & Draco.

Dies ille animadvertere Jehova gladius suus duriſſimus maximus que & validiſſimus in balæna ſerpens; & interficio Draco qui ſum in mare.

Potum.

Et aperio Deus oculus Hagara, & video puteus Aqua, & abeo impleo que vter aqua, & do puer potus.

Et feſtinare, & demitto hydria ſuus à ſui, dico que, bibo, etiamque Camelus tuus bibendum dare, ſic bibo etiam Camelus bibendum do.

A Dis-

A Diadem.

I put on righteouſneſs, and it clothed me: my judgment was as a robe, and a Diadem. Job 29.14.

In that day ſhall the Lord of hoſts be for a Crown of glory, and for a Diadem of beauty unto the reſidue of his people. Iſaiah 28. 5.

Thou ſhalt alſo be a Crown of glory in the hand of the Lord, and a royal Diadem in the hand of thy God. Iſaiah 62. 3.

Dung.

He ſhall periſh for ever like his own Dung: they which have ſeen him, ſhall ſay, where is he? Job. 20. 7.

Do unto them as unto the Midianites: as to Siſera, as to Jabin, at the brook of Kiſon: Pſalm 83. 9, 10.

Which periſhed at Endor: they became as Dung for the earth.

Diadema.

Juſtitia induere, & induo ego: velut pallium & cidarin ſum judicium meum.

Dies ille ſum Jehova exercitus pro Corona decus, & pro Diadema *ornatus, reliquus populus ſuus.*

Sum quoque Corona ornatus manus Jehova, & Diadema *regius manus Deus tuus.*

Stercus.

Sicut Stercus *ipſe, in perpetuum perire: qui video is, dico ubi ſum?*

Facio iſte ut Midianita, ut Siſera, ut Jabin torrens Kiſon.

Qui exciſus ſum ad Hendor, fio ut ſimus terra.

An

Eagle
Eare
Eye
Ear-Ring
Earth
Egg
Elephant
Ease
Element
Earthquake
Enemy
28
Evening

Eagle.

LAbor not to be rich: ceaſe from thine own wiſdom, for riches make themſelves wings, they flie away as an Eagle towards heaven. Prov. 23.4. 5.

Behold, he ſhall come up as clouds, and his chariots ſhall be as a whirlwind; his horſes are ſwifter then Eagles: wo unto us for we are ſpoiled. Jer. 4. 13.

Doth the Eagle mount up at thy command, and make her neſt on high. Job 39.27.

Ear.

When the Ear heard me, then it bleſſed me, and when the eye ſaw me, it gave witneſs to me. Job 29.11.

He that planted the Ear, ſhall he not hear? he that formed the eye, ſhall he not ſee? Pſalm 94.9.

Bow down thine Ear, and hear the words of the wiſe, and apply thine heart unto my knowledge. Prov. 22.17.

Aquila.

Ne fatigare tu, ut ditescere, à prudentia tua desistere nam comparare sui ala; ut aquila avolare versus cælum.

Ecce tanquam nubes ascenda, & tanquam turbo sum currus is: levior sum Aquila *equus is: va ego, nam vastari.*

An ad præstitutum tuus altum peto Aquila? *an attollo nidus suus.*

Auris.

Quum auris ego audio beatus prædicare ego; & quum oculus ego video testificari de ego.

An plantator auris, an non audio? aut formator oculus, an non intueri.

Inclinare auris tuus, & auscultare verbum sapiens, & animus tuus adhibeo ad scientia meus.

Eye.

Eye.

The Eye of him that hath seen me, shall see me no more: thine Eyes are upon me and I am not. Job 7.8.

Behold, the Eye of the Lord is upon them that fear him, upon them that hope in his mercy. Psalm 33.18.

The Eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young Eagles shall eat it. Prov. 30.17.

Ear-ring.

As an Ear-ring of Gold and an ornament of fine Gold, so is a wise reprover upon an obedient Ear. Prov. 25.12.

And they gave unto Jacob all the strange Gods which were in their hand and all their Ear-rings which were in their Ears. Gen. 35.4.

Oculus.

Oculus *ille qui ego video ne amplius ego video* Oculus *tuus ad ego respiciens ego non sum amplius.*

Ecce Oculus *Jehova attendo ad timens sui: ad exquietans benignitas ipse.*

Oculus *qui subsannare pater aut spernere obedientia mater, hic effodio Corvus vallis, & comedo in juvenis aquila.*

Monile.

Velut monile aureus, & ornamentum ex insignis aurum ita sum reprehensor sapiens apud auris auscultans.

Et do Jabakobus omnis Deus alienus populus, qui sum in manus suus, & in auris qui sum in auris suus.

Earth.

Earth.

O Earth, cover not thou my bloud, and let my cry have no place. Job 16.18.

Be wise now therefore, O ye kings: be instructed ye judges of the Earth. Psalm 2. 10.

The heaven for height, and the Earth for depth, and the heart of kings is unsearchable. Prov 25.3.

One generation passeth away, and another generation cometh; but the Earth abideth for ever. Eccl. 1. 4.

An Egg.

Can that which is unsavory be eaten without salt? or is there any tast in the white of an Egg. Job 6. 6.

As the partredge sitteth on Eggs, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. Jer. 17.11.

Terra.

O Terra, ne tegere sanguis meus, & ne sum locus clamor meus.

Nunc ergo Rex animadverto; eruditio percipio ô judex Terra.

Ut cælum altitudo; Terra *que profunditas, ita animus Rex non sum pervestigatio.*

Generatio unus abire, & alter advenio: sed Terra *in seculum maneo.*

Ovum.

An comedi insulsus, absque sal? sumne sapor in albumen vitellus.

Ut perdix colligo ovum, sed non excludo, ita qui comparare divitiæ sed injuria: medius dies suus derelinquo is, tandem sumque stultus.

Ele-

Elements.

But after ye have known God, or rather are known of God, how turn ye again to the weak and beggerly Elements. Gal. 4. 9.

But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the Elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up. 2 Pet 3. 10.

Elephant.

Behold now the Elephant I made with thee he eateth grass as an ox. Job 40. 15. 16.

Lo now his strength is in his loins and his force in the navel of his belly, &c.

Elementa.

At nunc quum cognosco Deus, imo potius cognitus sum, à Deus, quomodo converto tu retrorsum ad infirmus & egenus Elementum?

Venio autem sicut fur in nox dies ille dominus qui cælum cum stridor præterire Elementum *vero æstuans solvi, terra que, & qui in is sum opus exuror.*

Elephas.

Jam ecce Elephas *qui facere tu cum; qui fœnum ut bos comedere.*

Ecce jam inquam, vis in lumbus is sum & robur in umbilicus venter, is, &c.

Ease.

Ease.

What man is he that reareth the Lord? him shall he teach in the way that he shall chuse. Psalm 25.12.

Rise up ye women that are at Ease, hear my voice ye careless daughters give ear unto my speech. Isaiah 32.9, 11.

Tremble ye women that are at Ease: be troubled ye careless ones: strip ye, and make ye bare, and gird sackcloth upon your loins.

Earthquake.

And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind, and after the wind an Earthquake; but the Lord was not in the Earthquake. 1 Kin. 19.11.

Tranquillitas.

Qualis sum vir ille qui revereor Dominus docens ipse quis via eligo?

Fœmina Tranquillus *surgo, audio vox meus filia confidens, auribus percipio sermo meus.*

Trepidare ô Tranquillus *commoveor ô confidens, exuo atque nudare tu, denique accingi lumbus.*

Concussio.

Ecce Jehova transire, & ventus magnus ac vehemens perfrango montes ac perrumpit petra ante Jehova sed non sum in is ventus Jehova; post ventus, Concussio, *non sum in* Concussio *ille Jehova.*

Enemy.

Faithful are the wounds of a friend, but the kisses of an Enemy are deceitful. — Prov. 27.6.

Rejoyce not when thine Enemy falleth, and let not thine heart be glad when he stumbleth. — Prov. 24.17

When a mans ways please the Lord, he maketh even his Enemys to be at peace with him. — Prov. 16.7.

The last Enemy that shall be destroyed, is death. — 1 Cor. 15.26.

Evening.

Man goeth forth to his work, and to his labour untill the Evening. — Psalm. 104. 23.

And the Dove came into Noah in the Evening, and lo, in her mouth was an olive leaf pluckt off; so Noah knew that the waters were abated from off the earth. — Gen. 8.11.

Hostis.

Fidelis sum vulnus, amicus deprecandus vero osculum osor.

Quum cado inimicus tuus, ne lætari; quumque corruo, ne exsultare animus tuus.

Quum benevolentiâ prosequi Jehova via aliquis, etiam inimicus is pacatus reddo is.

Ultimus autem hostis abaleor mors.

Vesper.

Prodire homo ad opus suus & ad cultura suus usque ad vespera.

Et venio ad Noach columba tempus Vespertinus, ecce autem folium oliva decerptus in os ille sic cognosco Noach levatus sum aqua superficies terra.

Fig

Figtree
Feathers
Flowers
Fetters
Fire
Face
Fan
Feet
Fool
Fox
Fish
Fruit

Fig-tree.

Behold the Fig-tree, and all the trees, — Luke 21.29, 30.

When they shoot forth ye know that summer is nigh at hand.

And when Jesus saw a Fig-tree in the way, he came to it, and found nothing thereon, but leaves onely, and said unto it, Let no fruit grow on thee henceforward for ever, and presently the Fig-tree withered away. — Matt. 21.19.

Feathers.

Gavest thou the goodly wings unto the peacocks, or wings and Feathers unto the ostriches. — Job 39.13.

Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her Feathers with yellow good. — Psalm 68.13.

Ficus.

Video ficus, *& omnis arbor.*

Quum emisso agnosco prope sum æstas.

Et quum video Jesus Ficus quidam apud via veni ad is, & nihil invenio in is nisi folium solum: & dico is, ne amplius ex tu fructus nasci in æternum, & exarescit illico Ficus.

Pennæ.

Ala ne pavo exsultabundus, an Penna *ciconia an struthiocamelus dare?*

Etiamsi jacto inter duo strues vapideus, sum similis ala columba tectus argentum, cujus Penna *sum in fulvus aurum.*

Flower.

Flower.

All flesh is as grass, and all the glory of man, as the Flower of the grass, the grass withereth and the Flower thereof falleth away. 1 Pet. 1. 24, 25.

But the word of the Lord endureth for ever.

He shall shake off his unripe grape as the vine and shall cast off his Flower as the Olive. Job 15. 33.

As for man his days are as grass: as a Flower of the field, so he flourisheth. Psalm 103. 15.

Fetters.

And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with Fetters of brass, and carryed him to Babylon. 2 Kin. 25. 7.

He sent a man before them; even Joseph who was sold for a servant: Psalm 105. 17, 18.

Whose feet they hurt with Fetters.

Flos.

Omnis caro sum ut gramen, & omnis gloria hominis ut Flos *gramen exaresco gramen, &* Flos *is decido.*

Sed verbum dominus manet in æternum.

Aufero omphax is ut vitis, & abjicio sicut oleæ Flos *is.*

Ipse mortalis similis sum dies sum; sicut Flos *ager, sic flores ipse.*

Vincula.

Et jugulare filios Tzidkija & excæcare oculus Tzidkija, & vinctio is æneis chalybeus deducque is in Babylonia.

Mitto ante is vir præstans qui ad servitus venditus sum Josephus:

Qui pes affligo compes. serum subire ipse.

Fire.

Out of his mouth go burning Lamps, & sparks of Fire leap out. Job 41.19.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the Fire, thou shalt not be burnt neither shall the flame kindle upon thee. Isaiah 43.2.

Face.

Wherefore hidest thou thy Face, and holdest me for thine enemy? Job 13.24.

And Jacob called the name of the place Penuel: for I have seen God Face to Face, and my life is preserved. Gen. 32.30.

Because for thy sake I have born reproach: shame hath covered my Face. Psalm 69.7.

Ignis.

Ex os is velut tæda prodeo; scintilla ignis proripio sui.

Quum transire tu ad esse & per flumen, ne inundare tu; quum ambulare per ignis, non uror, & flamma non incendere tu.

Facies.

Quare facies tuus abscondo, & reputare ego inimicus tu.

Quapropter vocare Jabakob nomen ille locus Penuel: nam Deus, inquio, videre hiace oculus in os & ereptus sum anima meus.

Nam propter tu sustinere opprobrium operio ignominia facies meus.

Fan.

Fan.

I will Fan them with a Fan in the gates of the land: I will bereave them of children, I will destroy my people sith they return not from their ways. Jer. 15.7.

whose Fan is in his hand and he will throughly purg his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable. Luke 3.17.

Feet.

How beautiful are thy Feet with shoes, O princes daughter! the joynts of thy thighs are like jewels. Cant. 7.1.

Thou hast delivered my soul from death: wilt not thou deliver my Feet from falling, that I may walk before God in the light of the living. Psalm 56.13.

I have put off my coat, how shall I put it on? I have washed my Feet, how shall I defile them? Cant. 5.3.

Ventilabrum.

Ventilare is Ventilabrum *in porta hic terra arbure; perdo populus meus: quum à via sua non revertor.*

Qui Ventilabrum *in manus ipse sum, & perpurgare area sua, & congregare triticum in horreum suus, palea autem exuro ignis inextinguibilis.*

Pedes.

Quam pulcher sun pes tuus cum caleeus, filia ingenuus, ambitus, femur tuus sum velut monilo.

Eripio anima meus à mors, an non pes meus à lapsus eripere ut ambulare coram Deus in lux hic vita.

Exuo tunica meus, quomodo induere is lavare pes meus, quomodo inquinare il?

Fool.

The wise mans eyes are in his head but the Fool walketh in darkness: and I my self perceiveth also that one event happeneth to them all. Eccl. 2. 14, 15.

Then said I in my heart, as it happeneth to the Fool, so it happeneth even to me.

Let no man think me a Fool; if otherwise, yet as a Fool receive me, that I may boast my self a little. 2 Cor. 11. 16.

For.

And Jesus said unto the Pharisees, go ye and tell that For, behold, I cast out Devils, and I do cures to day and to morrow, and the third day I shall be perfected. Luke 13. 32.

Because of the mountain of Zion, which is desolate, the Foxes walk upon it. Lam. 5. 18.

Stultus.

Sapiens ipse ut qui sum oculus in caput, Stolidus *autem in tenebræ ambulare, agnosco similiter ego, eventus idem evenio omnis iste.*

Tunc dico ego animus meus secundum eventus Stolidus *etiam ego.*

Nequis ego putare Stolidus *sum: alioquin vel ut* Stolidus *recipio ego, ut paululum quiddam ego & ego glorior.*

Vulpes.

Dico Jesus Pharisæus profectus dico Vulpes *iste, ecce, ejicere dæmonium & sanatio peragere hodie & cras, tertius autem dies consummor.*

Propter mons Tzion qui desolatus sum, per qui Vulpes *eo libere.*

Fish,

Fish.

The Lord prepared a great Fish, to swallow up Jonah, and Jonah was in the belly of the Fish three days and three nights. Jonah 1. 17.

What man is there of you whom if his son ask bread will he give him a stone? Matt. 7. 9, 10.

Or if he ask a Fish, will he give him a serpent?

And the Lord spake unto the Fish, and it vomited out Jonah upon the dry land. Jonah 2. 10.

Fruit.

The Fruit of the righteous is a tree of life, and he that winneth souls, is wise. Prov. 11. 30.

As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his Fruit was sweet to my taste. Cant. 2. 3.

Piscis.

Parare Jehova Piscis *magnus, absorbeo Jonas sum que Jonas in viscera ille* piscis *tres dies, & tres noctes.* Jonah 1. 17.

Quis sum ex tu homo, qui si filius is peto ab is panis, do is lapis? Matt. 7. 9, 10.

Aut si piscis peto, num serpens do is.

Et loqui Jehova Piscis *ille, evomo que, Jona in aridz.* Jonah 2. 10.

Fructus.

Fructus *justus sum arbor vitæ quam disciplina imbuo anima sapiens.* Prov. 11. 30.

Ut malus inter arbor silva ita sum amicus meus inter filius: in umbra is summe desiderare sedeo, & Fructus *is dulcis sum palatum meum.* Cant. 2. 3.

Garden.

Garden
Garment
Gall
Giant
Girdle
Goate
Gold
Grass
Ground
Grief
Grashopper

Garden.

AND the Lord God took the man, and put him into the Garden of Eden, to dress it, and to keep it. Gen. 2.15.

A Garden enclosed is my sister, my spouse: a spring shut up, a fountain sealed. Cant. 4.12.

In the place where Jesus was crucified, there was a Garden, and in the Garden, a new sepulchre, wherein was never yet man laid, there laid they Jesus therefore, because of the Jews preparation day. John. 19.41, 42.

Garment.

By the great force of my disease, is my Garment changed; it bindeth me about as the collar of my coat. Job 30.18.

Pride compasseth them about as a chain; violence covereth them as a Garment. Psalm 73.6.

Hortus.

ACcipio que Jehovah Deus homo & collocare ipse in Hortus *Eden, ad colendus is, & ad custodiendus is.*

Hortus *clausus sum soror mea, sponsa: ut scaturigo clausus, fons obsignatus.*

In is locus ubi sum Jesus crucifixus, sum Hortus *& in* Hortus *monumentum novus in qui nondum quisquam positus sum ibi ergo propter parasceue Judæus; pono Jesus.*

Vestitus.

Præ magnus vis morbus mutare sui vestitus meus, ut ora tunica meus cingo ego.

Cingo is torques superbia operire velut ornamentum violentia is.

Gall.

Gall.

They gave him vinegar to drink, mingled with Gall: and when he had tasted thereof he would not drink. Matth. 27.34.

The Lord our God hath put us to silence, and given us water of Gall to drink, because we have sinned against the Lord. Jer. 8. 14.

Gate.

And the king appointed the lord on whose hand he leaned, to have the charge of the Gate: and the people trod upon him in the Gate, and he died. 2 Kin. 7. 17.

And the king was much moved and went up to the chamber over the Gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom: would God I had died for thee, O Absalom my son, my son. 2 Sam. 18.33.

Fel.

Do is acetum bibendus cum Fel mistus: & quum gusto nolo bibo.

Jehova Deus noster silentium indico ego, & do bibendus ego succus cicuta, quia peccare Jehova.

Porta.

Et Rex præficio Porta tribunus ille qui manus vitor, & proculcare populus in porta ita ut morior.

Et commotus Rex, & ascendo in cœnaculum ille Porta & flere & eo, ita dico filius meus Abschalom, filius meus filius meus Abschalom, utinam mortuus sum ego utinam sum loco tuus Abschalom filius meus, filius meus.

Giant.

Giant.

God hath delivered me to the ungodly, and turned me over into the hands of the wicked. Job 16.11, 14.

He breaketh me with breach upon breach he runneth upon me like a Giant.

There were Giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them; the same became mighty men. Gen. 6.4.

Girdle.

As he clothed himself with cursing like as with his garment: so let it come into his bowels like water, and like oyle into his bones. Psalm 109. 18,19.

Let it be unto him as the garment which covereth him; and for a Girdle wherewith he is girded continually.

Gigas.

Do ego Deus iniquus, & in manus improbus inclinare ego.

Irrumpo in ego irruptio alius ad alius incurro in ego ut robustus.

Gigas sum in terra dies ille, ac etiam sum postea, qui dies congredior filius Deus cum filia homo, qui liberi pario ille, is sum potentissimus.

Zona.

Ut induor maledictio velut chlamys suus & ingredior velut aqua intra & velut oleum in os is.

Adsum ille tanquam pannus amicio sui & pro Zona jugiter sui accingo is.

Goat.

Goat.

If his offering be a Goat, then he shall offer it before the Lord. — Levit. 3.12.

If any soul sin through ignorance, then he shall bring a she Goat of the first year for a sin offering. — Num. 15.27.

Seven days shalt thou prepare every day a Goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock without blemish. — Ezek. 43.25.

Gold.

And Pharaoh took off his ring from his hand, and put it upon Josephs hand, and arayed him in vestures of fine linnen; and put a Gold chain about his neck. — Gen. 41.42.

Thy cheeks are comely with rows of jewels, thy neck with chains of Gold. — Cant. 1.10, 11.

We will make thee borders of Gold with studs of Silver.

Capra.

Si Capra sum oblatio is, tum offero ille coram Jehova.

Si anima ulla peccare per error, is offerre Capra anniculus in peccatum.

Septem dies, parare hircus peccatum quilibet dies; prout juvencus subrumis & aries e grex integer paro debere.

Aurum.

Detraho Parho annulus suus è manus suus, indo illo in manus Josephus jubere que ipse induo vestis xylinus, & appono torquis aureus collum is.

Decorus sum gena tuus, velut linea lapellus, collum tuus velut tomex linea Aureus.

Facio tu, cum punctum argenteus.

Gzala.

Grass.

Doth the wild ass bray when he hath Grass? or loweth the ox over his fodder. Job 6.5.

The kings wrath is as the roaring of a lion, but his favour is as dew upon the Grass. Prov. 19.12.

The voice said cry, and he said what shall I cry? All flesh is Grass, and all the goodliness thereof is as the flower of the field. The Grass withereth, the flower fadeth, but the word of our God shall stand for ever. Isaiah 40.6. 8.

Ground.

Although affliction cometh not forth of the dust, neither doth trouble spring out of the Ground. Job 5. 6, 7.

Yet man is born unto trouble, as the sparks fly upward.

He turneth rivers into a wilderness, and the water springs into dry Ground. Psalm 107. 33.

Gramen.

An rudo eneger apud tener herba? boarene bos ad forago suus?

Ut rugitus leo, sum indignatio Rex ut ros autem super herba, benevolentia is.

Vox dico predicare & dico quid predico; omnis caro sum Gramen; *etiam omnis benignitas is similis sum flos ager.*

Exaresco Gramen *decido flos, at verbum Deus noster permaneo in seculum.*

Solum.

Quamvis non prodeo è pulvis afflictio, & ex humus non efloresco molestia.

Tamen homo ad molestia edor ut scintilla in altus evolare.

Redigo flumen in desertus & processus aquarum siticulos Solum.

Gziek.

Grief.

Oh that my Grief were throughly weighed, and my calamity laid in the balances together. Job 2.6.

Mine eye is consumed because of Grief; it waxeth old because of all mine enemies. Psalm. 6.7.

For my life is spent with Grief, and my years with sighing. Psalm 31.10.

Wo is me, now for the Lord hath added Grief to my sorrow. Jer. 45.3.

Grashopper.

Hast thou given the horse strength? hast thou clothed his neck with thunder? Job 39.19, 20.

Canst thou make him afraid, as a Grashopper? the glory of his nostrils is terrible.

Dolor.

Utinam accurate pendo indignatio meus & ærumna meus lanx attollo pariter.

Depastus sum ab indignatio oculus meus; consenesco inter omnis oppressor meus.

Nam deficio mæror vita meus, & annus meus gemitus.

Eheu jam ego, adjicio enim Jehovah mæror. Dolor *meus.*

Cicada.

Done equus robur? an induo collum is tonitru?

An tremefacio is sicut locusta? gloria ronchus is terror.

Hast

Hail
Hair
Hand
Harp
Hart
Hawk
Horn
Horse
Heart
Heaven
Hedge
Honeycombe
49

Pail.

AND Moſes ſtreteed forth his rod towards heaven, and the Lord ſent thunder and Pails, and the fire ran along upon the ground and the Lord rained Pails upon the land of Egypt. Exod. 9.23.

Judgement will I lay to the line, and righteouſneſs to the plummet, and the Pail ſhall ſweep away the refuge of lies and the waters ſhall overflow the hiding place. Iſaiah 28.17.

Pair.

Behold, thou art fair, my love, behold, thou art fair, thou haſt doves eyes within thy locks thy Pair is as a flock of goats that appear from mount Gilead. Cant. 4.1.

Doth not even nature it ſelf teach you that if a man have long Pair, it is a ſhame unto him? 1 Cor. 11.14.

Grando.

ET extendo Moſche baculus ſuus verſus cœlum, & Jehova edo ſonus & Grando adeo ut ebire ignis per terra: & demitto Jehova pluvia cum Grando ſuper terra Egyptus.

Diſpono judicium ad linea, & juſtitia ad perpendiculum, & excerno Grando receptus fallacia, & latibulum ſuus aqua inundo.

Crinis.

Ecce pulcher ſum amica meus, ecce pulcher ſum, oculus tuus columbinus præ trinis tuis, pilus tuus ut grex caprâ qui detondeo de mons Gilhad.

An ne natura quidem ipſe hic vir docco quod vir quidem comatus ſum dedecus ſum.

Hand.

Hand.

And there was a battel in Gath, where was a man of great ſtature, that had on every Hand ſix fingers, and on every foot ſix toes; four and twenty in number, and he alſo was born to the giant. 2 Sam. 21.20.

Though Hand joyn in Hand, the wicked ſhall not be unpuniſhed: but the ſeed of the righteous ſhall be delivered. Prov. 11.21.

Harp.

Let our Lord now command thy ſervants which are before thee to ſeek out a man who is a cunning player on an Harp, and it ſhal come to paſs when the evil ſpirit from God is upon thee, that he ſhall play with his Hand, and thou ſhalt be well. 1 Sam. 16.16, 23.

And it came to paſs, when the evil ſpirit from God was upon Saul, that David took an Harp, and played with his hand, ſo Saul was refreſhed and was well.

Manus.

Et ſum Bellum in Gath, ſum que quidam procerus qui Manus *& pes digitus ſum ſeni, viginti quatuor numerus & opſe quoque naſcor gigas.*

Conjunctus opera non ſequor impunitus malus, ſemen vero juſtus liberare ſui.

Cithara.

Edico dominus noſter ſervus tuus ad ſtans tu perquæro aliquis ſciens, pulſans Cithara; *ſum que quum in ſum tu ſpiritus Deus malus, ut is pulſans manus ſuus bene ſum tu.*

Sum enim quum in ſum ſpiritus Deus Schaul, ut David accipiens Cithara *pulſare manus ſuus unde reſpirare Schaul, & bene ſum is.*

Part.

These are the beasts which ye shall eat: the ox, the sheep, and the goat the Part and the ro-buck and the fallow deer. Deut. 14.4.5

Then shall the lame man leap as an hart and the tongue of the dumb sing: for in the wilderness shall waters break out and streams in the desart. Isaiah 35.6.

My beloved is like a ro or a young hart: behold he standeth behind our wall, he looketh forth at the windows. Cant. 2. 9.

Pawk.

These are they of which ye shall not eat, the Owl and the night hawk and the cuckow, and the Pawk after his kind, the little owl, and the great owl and the swan. Deut. 14.12, 15.

Doth the Pawk fly by thy wisdom, and stretch her wings toward the south. Job 39.26.

Cervus.

Hic sum bestiis qui comedo bos, ovis & capra, cervus & caprea & dama.

Tunc salio Claudus velut Cervus *& cantare lingua mutus: erumpo in desertus aqua & torrens in solitudo.*

Similis dilectus meus caprea aut hinnulus Cervus, *ecce stare post paries noster prospicio è fenestra.*

Accipiter.

Hic autem sum ex quis non comedo ulula & hirundo & esalon & Accipiter *secundum species suus bubo & noctua & monedula.*

An ex intelligentia tuus penna ntor Accipiter: *pando que ala suus versus auster.*

Pozn.

Horn.

I have sowed sackcloth upon my skin, and defiled my Horn in the dust. Job 16.15.

My Horn shalt thou exalt like the Horn of an unicorn: I shall be anointed with fresh oyl. Psalm 92.10.

Lift not up your Horn on high, speak not with a stiff neck. Psalm 75.5.

Horse.

An Horse is a vain thing for safety: neither shall he deliver any by his great strength. Psalm 33.17.

Hast thou given the Horse strength? hast thou clothed his neck with thunder. Job 39.19.

The Horse is prepared against the day of battel, but safety is of the Lord. Prov. 21.31.

A whip for the Horse, a bridle for the ass, and a rod for the fools back. Prov. 26.3.

Cornu.

Cilicium consuo ad ulcerosus cutis meus: redigi in pulvis Cornu *meus.*

Attollo vero tanquam monoceros Cornu *meus, perfundi oleum virens.*

Ne attollere contra excelsus Cornu *vester, ne loquer collum durus.*

Equus.

Mendax sum Equus *ad salus, & multitudo robur suus non liberare sessor.*

Do ne Equus *robur? an induo collum is tonitru.*

Equus *aptari ad dies prælium, sed Jehova sum ipse salus.*

Ut flagellum adhibeor Equus, *frænum asinus, ita virga tergum stolidus.*

Heart.

And wine that maketh glad the Heart of man, and oyl to make his face to shine, and bread which strengtheneth mans Heart. Psalm. 104. 15.

The kings Heart is in the hand of the Lord, as the rivers of waters: he turneth it whithersoever he will. Prov. 24. 1, 2.

An high look, and a proud heart and the ploughing of the wicked is sin.

Heaven.

But will God in deed dwell on the earth? behold the Heaven, and Heaven of heavens cannot contain thee, how much less this house that I have builded? 1 Kin. 8. 27.

I came down from Heaven, not to doe mine own will, but the will of him that sent me. John 6. 38.

Cor.

Et vinum qui lætificare Cor *mortalis, nitidus efficio facies oleum & cibus qui* Cor *mortalis fulcio.*

Ut rivus aqua, sic animus Rex sum in manus Jehova, quocunque volo, inclinare is.

Elatio oculus, & amplitudo animus, & aratio improbus, peccatum sum.

Cœlum.

An re vera habitare Deus in terra? ecce Cœlum *ipse, & cœlum non capio tu, quanto minus domus hic qui ædificare.*

Descendo è Cœlum *ut exsequer non voluntas meus, sed voluntas is qui mitto ego.*

Hedge.

Hedge.

The way of the slothful man is as an Hedge of thorns: but the way of the righteous is made plain. Prov. 15.19.

He that diggeth a pit, shall fall into it, and who so breaketh an Hedge, a serpent shall bite him. Eccl. 10.8.

Ye have not gone up into the gaps neither made up the Hedge for the house of Israel to stand in the battel in the day of the Lord. Ezek. 13.5.

Sepimentum.

Via piger sum velut Sepimentum *spinosus: iter autem rectus aggestus sum.*

Qui fodio fossa in is cado, & qui perrumpo maceria, mordeo is serpens.

Non ascendo ad irruptio, aut obduco sepes pro domus Israel consisto in bellum dies Jehova.

Honey-comb.

The lips of a strange woman, drop as an Honey-comb, and her mouth is smoother then oyl. Prov. 5.3.

Thy lips, O my spouse, drop as the Honey-comb, honey and milk are under thy tongue, and the smell of thy garments is like the smell of Lebanon. Cant. 4.11.

Pleasant words are as an Honey-comb, sweet to the soul, & health to the bones. Prov. 16.24.

Favus.

Quamvis Favus *stillare labium extranea & mollius oleum stillo palatum is.*

Favus *stillare labium tuus, ô sponsa, mel & lac sub lingua tuus & odor vestis tuus sum velut odor Libanus.*

Ut Favus *mel sum sermo amœnus, dulcis anima & suavis os.*

Javelin
Jewell
Image
Infant
Instrument
Iron
Judge
Justice
Jawbone
Journeying
Integritie
Indignation

Javelin.

AND Saul cast the Javelin, for he said, I will smite David even to the wall with it: and David avoided out of his presence twice. 1 Sam. 18.11.

And Saul sought to smite David even to the wall with the Javelin; but he slipt away out of Sauls presence, and he smote the Javelin into the wall: and David fled and escaped that night. 1 Sam. 19.10.

Jewel.

As a Jewel of Gold in a swines snout so is a fair woman, which is without discretion. Prov. 11.22.

There is Gold and a multitude of rubies, but the lips of knowledge are a precious Jewel. Prov. 20.15.

Thy cheeks are comely with rows of Jewels, thy neck with chains of Gold. Cant. 1.10.

Hasta.

ET jaculare Schaul Hasta, dico enim, percussio, David usque ad paries & deflectio David metus ille bis.

Et quero Schaul percussio David usque ad paries, sed abscedo a facies Schaul, & percutio Hasta paries, & David aufugio eripio que sui nox ille.

Gemma.

Velut monile aureus ad rostrum porcus, ita sus mulier pulcher absque ratio.

Sum aurum, & copia carbunculus pretiosus, aut instrumentum pretiosissimus sum labium scientia.

Decorus sum genus tuus, velut linea lapellus, collum tuus tumix.

Images.

I will destroy your high places, and cut down your Images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you. Levi. 26.30.

And Asa did that which was good and right in the eyes of the Lord his God. 2 Chr. 14.2, 3.

For he took away the altars of the strange gods and the high places, and brake down the Images and cut down the groves.

Infant.

Go, and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, Infant and suckling, ox and sheep, camel and ass. 1 Sam. 15.3.

Samaria shall become desolate for she hath rebelled against her God: they shall fall by the sword, their Infants shall be dashed in pieces, and their women with child shall be ript up. Hos. 13.16.

Statuæ.

Perdo excelsus vester, & succido subdialia Statua vester, pono que cadaver vester cum cadaver sterco-reus Deus vester, & fastidit anima meus tu.

Et facio Asa qui bonus & rectus videor in oculus Jehova Deus suus.

Amoveo enim altare, alia ingena atque excelsus, & confringo Statua, is succido que lucus is.

Infans.

Abire, & percutio Amalek, & anathemati devoveo quisquis est sum is neque clementia utor erga is: sed occido cum vir tum mulier, cum puer tum lactens, cum camelus tum asinus.

Desolatus sum Samaria, rebellare enim contra Deus suus: gladius cado parvulus is vollido, & prægnans is dissindo.

Instru-

Instrument.

If he smite him with an Instrument of Iron, (so that he die) he is a murtherer: the murtherer shall suerly be put to death.

Num. 35.16.

Rejoyce in the Lord, O ye righteous, for praise is comely for the upright.

Psalm. 33.1, 2.

Praise the Lord with harp: sing unto him with the psaltery, and an Instrument of ten strings.

Iron.

Oh that my words were now written, oh that they were printed in a book,

Job 19.23, 24.

That they were graven with an Iron pen and laid, in the rock for ever.

Take thou unto thee an Iron pen, and set it for a wall of Iron between thee and the city and set thy face against it, and it shall be besieged.

Ezek. 4.3.

Instrumentum.

Si Instrumentum ferreus percutio is (ita ut morior) occisor sum, omnino mors tradi occisor ille.

Cantare Justus in Jehova, rectus decere laudatio.

Celebrare Jehova cithara, nablium & dechachordum psallo is.

Ferrum.

O siquis jam dare ut scribere sermo meus ô siquis dare ut in liber exsculpere.

Stylus ferreus atque plumbum, in perpetuum in rupes incidere.

Accipio tu sartago ferreus & pono is pro murus ferreus inter tu & civitas, & pono facies tuus, adversus is & cingo.

Judge.

Judge.

A father of the fatherless, and a Judge of the widows, is God in his holy habitation. Psalm 68.5.

The Lord is our Judge, the Lord is our Lawgiver, the Lord is our king, he will save us. Isaiah 33.22.

Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth at the door. James 5.9.

Justice.

Defend the poor and fatherless, do Justice to the afflicted and needy. Psalm 82.3.

Counsel is mine, and sound wisdom: I am understanding, I have strength. Prov. 8.14, 15.

By me kings reign, and princes decree Justice.

Judex.

Pater pupillus & defensor vidua sum Deus in habitaculum sanctitas suus.

Jehova vindex noster, Jehova legislator noster, Jehova Rex noster sum, ipse servare ego.

Ne suspirare alius adversus alius frater, ut ne condemno, ecce Judex *ante foris adstare.*

Justitia.

Judicare secundum tenuis & pupillus, afflictus & pauper justus pronunciare.

Meus sum consilium & quisquis sum mens sum prudentia, meus robur.

Per ego Rex regnare, & Domingor decerno Justitia.

Law-

Jaw-bone.

And Samſon found a new Jaw-bone of an aſs, and put forth his hand and took it, and ſlew a thouſand men therewith. Judg. 15.15, 16,17.

And Samſon ſaid with the Jaw-bone of an aſs, heaps, upon heaps, with the jaw of an aſs, have I ſlain a thouſand men.

And it came to paſs when he had made an end of ſpeaking, that he caſt away the Jaw-bone out of his hand, and called the place Ramath Lehi.

Journeying.

And Jeſus went through the Cities and villages teaching and Journeying towards Jeruſalem. Luke 13.22.

Thrice was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwrack: a night and a day I have been in the deep. 2 Cor. 11.25.

Maxilla.

Et invenio Sampſon Maxilla *aſinus humens; extenſus que manus accipio is & mille vir percutio is.*

Et dico Sampſon Maxilla *aſinus acervus, acervus duo* Maxilla *aſinus, percutere mille vir.*

Sum que quum abſolvo loquor ut projicio Maxilla *è manus ſuus & vocare locus ille Ramath Lechi.*

Iter faciens.

Et peragrare Jeſus, urbs & vicus, doceo & iter facio verſus Hieroſolyma.

Ter virga cædo, ſemel lapidare, ter naufragium facere nox ac dies in profundum agere.

Inte-

Integrity.

Let me be weighed in an even ballance, that God may know mine Integrity. — Job 31.6.

Let Integrity and uprightness preserve me, for I wait on thee. — Psalm 25.21.

The Integrity of the upright shall guide them; but the perversness of transgressors shall destroy them. — Prov. 11.3.

Indignation.

Thou renewest thy witnesses against me, and increasest thine Indignation upon me: changes and war are against me. — Job 10.17.

I will beare the Indignation of the Lord, because I have sinned against him, until he plead my cause, and execute Judgement for me: he will bring me forth to the light, and I shall behold his righteousness. — Micah 7. 9.

Integritas.

Examinare ego lanx justitia ut cognosco Deus Integritas *meus.*

Integritas *& rectum custodio ego, quia expectare tu.*

Integritas *rectus, deduco is at perversitas perfidiosus devastare is.*

Indignatio.

Renovare testis tuus contra ego, & augeo Indignatio *tuus adversus ego, vicis, & excercitus sum contra ego.*

Indignatio *Jehova fero, quia peccare in is, usquedum contendo contentio meus, & exerceo jus meus, produco ego in lux, ut fruor justitia is.*

Keeper
Key
Kid
King
Knees
Knife
Kneeling
Kidneys
Kernels
Kettle
Kill
Kiss
63

Keeper.

ABel was a keeper of sheep, but Cain was a tiller of the ground. Gen. 4.2,9.

And the Lord said unto Cain, where is Abel thy brother? and he said I know not; am I my brothers keeper?

The Lord was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison. Gen. 39.24.

Key.

And the key of the house of David will I lay upon his shoulder: so he shall open and none shall shut, and he shall shut and none shall open. Isaiah 22.22.

I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. Matth. 16.19.

Præfectus.

SUm Hebel pastor gregis, sed Kajin sum agricola.

Et dixit Jehova Kajin ubi sum Hebel frater tuus? qui dixit non noscere, an custos ego esse frater meus.

Ad sum Jehova Josephum & extendo in is benignitas & efficio is gratiosus, in oculus Præfectus turris.

Clavis.

Et impono Clavis *domus Davidi humerus is: is aperiens nemo claudo & claudens, nemo aperio.*

Tu do Clavis *regnum cælum & quisquis ligare in terra, ligo in cælum, & quisquis solvere in terra, solvo in cælum.*

Kid.

And they took Josephs coat, and killed a Kid of the goats, and dipped the coat in the blood. Gen. 37.31.

Manoah took a Kid, with a meat-offering, and offered it upon a rock unto the Lord: and the angel did wonderously, and Manoah and his wife looked on. Judg. 13.19.

King.

Is it fit to say to a King, Thou art wicked; and to princes, Ye are ungodly? Job 34.18.

God is my King of old, working salvation in the midst of the earth. Psalm 74.12.

In the multitude of people is the Kings honour; but in the want of people is the destruction of the prince. Prov. 14.28.

My son, fear thou the Lord and the King, and meddle not with them that are given to change. Prov. 24.21.

Hœdus.

Et accipio tunicã Josephus & jugulare Hircus *lacteus, intingo que tunicã ille sanguis is.*

Manoach assumo Hœdus *lactens & is munus offeroque in rupes quidam Jehova, & angelus mirabiliter ago, & Manoach & uxor is videos*

Rex.

An dicens Rex, *ô nequam, ô improbus, ingenius condemnare?*

Deus Rex *meus sum olim, operans salus in medius terra.*

In multitudo populus sicus decor Rex: *at defectus natio contritio dominator adorior.*

Revereri Jehovã, filius meus, & Rex, *cum varius ne commisceo tu.*

Knees.

The Lord ſhall ſmite thee in the Knees and in the legs, with a ſore boteh that cannot be healed, from the ſole of thy foot, unto the top of thy head. Deut. 28.35.

My Knees are weak through faſting, and my fleſh faileth of fatneſs. Pſal. 109.24

All hands ſhall be feeble, and all Knees ſhall be weak as water. Ezek. 7.17.

Knife.

And Abraham took the wood of the burnt-offering, and laid it upon Iſaac his ſon, and he took the fire in his hand, and a Knife, and they went both of them together. Gen. 22.6.

When thou ſitteſt to eat with a ruler, conſider diligently what is before thee, Prov. 23.1, 2.

And put a Knife to thy throat, if thou be a man given to appetite.

Genua.

Percutio te Jehova ulcus maligneus in genu, & in crus; quo non poſſum ſanor, à planta pes tuus, uſque ad vertex tuus.

Genu *meus labare pre jejunium, & caro meus emaciari exhauſtus pinguedo.*

Omnis manus debilito, & omnis Genu *in aqua abitus ſum.*

Culter.

Et accipio Abraham lignum ad holocauſtum imponoque Iitzchakus filius ſuus, & accipio in manus ſuus ignis, & Culter *& abire ambo ſimul.*

Quando ſedeo ad veſcor cum dominans, diligenter conſiderare quis propoſiturus ſum tu:

Et indue Cultellus *fauces tuus, ſi præditus appetentia ſum.*

Kneeling.

When Solomon had made an end of praying, he arose from before the altar of the Lord, from **kneeling** on his knees, with his hands spread up to heaven. 1 King 8.54.

And there came a Leper to Jesus, beseeching him, and **kneeling** down to him, and saying unto him, If thou wilt, thou canst make me clean. Mark 1.40.

Kidneys.

And thou shalt take all the fat that covereth the inwards, and the caul, that is above the liver, and the two **kidneys**, and the fat that is upon them, and burn them upon the altar. Exod. 29.13.

But the fat, and the **kidneys**, and the caul above the liver of the sin-offering, he burnt upon the altar, as the Lord commanded Moses. Levit. 9.10.

Procumb. in Gen. sua.

Quum absolvo Schelomoro Jehova, surgo ab altare Jehova, ab inflexio suus in Genu, *manus que suus passus versus cœlum.*

Venioque ad Jesus leprosus, precans is, isque ad Genu *procidens ac dicens, Si volo possum ego purgo.*

Renes.

Et accipio totus adeps qui operio intestinum, & reticulum qui sum super jecur, amboque Renis *& adeps qui sum super ille, & adoleo super ille altare.*

Adeps autem, & Ren, *& reticulum jecur ex peccatum ipse adoleo in altare, quemadmodum precipio Jehova Moschi.*

Kernels.

When either man or woman ſhall ſeparate themſelves to vow a vow of a Nazarite, to ſeparate themſelves unto the Lord: Numb 6. 2, 3, 4.

He ſhall ſeparate himſelf from wine and ſtrong drink, and ſhall drink no vinegar of wine, or vinegar of ſtrong drink, neither ſhall he drink any liquor of grapes, nor eat moiſt grapes, or dried.

All the days of his ſeparation ſhall he eat nothing that is made of the vine-tree, from the **Kernels**, even to the huſk.

Kettle.

The prieſts cuſtom with the people was, that when any man offered ſacrifice, the prieſts ſervant came while the fleſh was in ſeething, with a fleſh-hook of three teeth in his hand: 1 Sam. 2. 14, 15.

And he ſtrook it into the pan or **Kettle**.

Nuclei.

Quum vir aut mulier nuncupare votum, voveo votum Nazaræus, ſui Nazaræus ſorem Jehova:

A vinum aut alius potus inebrians abſtineo, acetum vinum, & acetum ullus potus inebrians non bibo, & nullus potus è maceratus uva bibo, nec ullus uva recens aut ſiccus comedo.

Omnis dies Nazaræatus ſuus, de nullus res qui ſum ex vitis viniferus, vel ipſe Nucleus *acinus & cutis non comedo.*

Ahenum.

Ratio ſacerdos cum populus hic ſum, cum ullus quiſpiam ſacrificare ſacrificium, venio puer ſacerdos, dum coquo caro habens fuſcina trideus in manus ſuus:

Percutio que in labrum, aut in Ahenum.

Kill'

Kill.

Fear not them which Kill the body, but are not able to Kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in hell.

He that ſaid, Do not commit adultery, ſaid alſo, Do not Kill: now if thou commit no adultery, yet if thou Kill, thou art become a tranſgreſſor of the law.

Kiſs.

Let him Kiſs me with the Kiſſes of his mouth: for thy love is better than wine.

And Judas one of the twelve, went before them, and drew near unto Jeſus to Kiſs him.

But Jeſus ſaid unto him, Judas, betrayeſt thou the Son of man with a Kiſs?

Faithful are the wounds of a friend, but the Kiſſes of an enemy are deceitful.

Interficio.

Matth. 10.28. *Ne timere ego ab is qui* Trucidare *corpus anima, autem non poſſum* Trucido: *ſed timeo potius is qui poſſum & anima & corpus perdo in gehenna.*

Jam. 2.11. *Qui dico, Ne mœchari, dico etiam, Ne* Occido: *Quod ſi non ſum mœchatus,* Occido, *autem factus ſum tranſgreſſor lex.*

Oſculum.

Cant. 1. 2. Oſculari *ego* Oſculum *os ſuus nam ſum amor tuus melior vinum.*

Luk. 22.47, 48. *Et Judas unus ex ille duodecim, præeo, it & appropinquare Jeſus ut* Oſculari *is.*

Jeſus autem dico is, Judas, Oſculum *filius ille homo prodo?*

Prov. 27.6. *Fidelis ſum vulnus amicus, deprecandus vero* Oſculum *oſor.*

Labour
Lad
Lamb
Lamp
Laughter
Legs
Leopard
Lion
Lip
Love
Lightning
Leaves

Labour.

THe **Labour** of the righteous tendeth to Life, the fruit of the wicked to ſin. Prov. 10.16.

In all **Labour** there is profit, but the talk of the lips tendeth only to penury. Prov. 14.23.

All the **Labour** of man is for his mouth, and yet the appetite is not filled. Eccl. 6.7.

Lad.

And God ſaid unto Abraham, Let it not be grievous in thy ſight, becauſe of the **Lad**, and becauſe of thy bond-woman. In all that Sarah hath ſaid unto thee, hearken unto her voice: for in Iſaac ſhall thy Seed be called. Gen. 21.12.

And Abraham ſaid unto his young men, Abide you here with the aſs; and I and the **Lad** will go yonder and worſhip, and come again to you. Gen. 22.5.

Opus.

QVi Opus *ſuus comparare juſtus, comparo in vita proventus improbus in peccatum.*

In omnis Labor *ſum emolumentum at in verbum labeum tantum egeſtas ſum.*

Omnis Labor *homo advenio at ipſe, tamen deſiderium is non expleor.*

Puer.

Et dico Deus Abrahamus, ne malum videor in oculus tuus de Puer *hic, & de ancilla tuus quicquid indico tu Sarus, auſculto vox is: nam in Izhakus vocari tu ſemen.*

Edico que Abraham, Puer *ſuus, tu conſiſto hic cum aſinus, & ego & hic* Puer *eo conſque & adorare, & revertor ad tu.*

Lamb.

And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood, but where is the Lamb for a burnt-offering? Gen. 22.7.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sins of the world. John 1.29.

Lamp.

Thy word is a Lamp unto my feet, and a light unto my path. Psalm 119. 105.

For the commandment is a Lamp, and the law is light: and reproofs of instruction are the way of life. Prov. 6.23.

Whoso curseth his father or his mother, his Lamp shall be put out in obscure darkness. Prov. 20.20.

Agnus.

Et alloquor Iitzchak Abrahamus pater suus & dico, Meus pater: qui dico, Ecce ego filius meus, & dico Iitzchak, Ecce ignis & lignum, at ubi sum Agnus *ad holocaustum?*

Posterius dies cerno Johannes Jesus veniens ad sui & aio, Ecce Agnus *ille Deus, qui tollo peccatum mundus,*

Lucerna.

Lucerna *pes meus sum verbum tuus, & lux iter meus.*

Nam Lucerna *præceptum sum, & doctrina lux: viaque vita correctio erudiens.*

Maledicens pater suus aut mater suus, extingui Lucerna *in niger tenebræ.*

Laugh-

Laughter.

In Laughter the heart is sorrowful, and the end of that mirth is heavinesse. Prov. 14.13.

Sorrow is better than Laughter; for by the sadnesse of the countenance the heart is made better. Eccl. 7.3.

A feast is made for Laughter, and wine maketh merry, but money answereth all things. Eccl. 10.19.

Legs.

The Lord shall smite thee in the knees and in the Legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. Deut. 28.35.

The Lord giveth to the beast his food, and to the young ravens which cry. Psalm 147. 9,10.

He delighteth not in the strength of the horse, he taketh not pleasure in the Legs of a man.

Risus.

Ex Risus *doleo animus, & tandem lætitia fio mœror.*

Melior sum indignatio Risus, *quia tristitia vultus melior effici animus.*

Is qui ad Lætitia *comparare convivium, & vinum lætificare viveus, & qui pecunia facio ut iste omnia respondeo.*

Crura.

Percutio te Jehovaulcus malignus in genu, & in Crus: *qui non possum sano, à planta pes tuus, usque ad vertex tuus.*

Dominus dare jumentum cibus suus, & pullus corvus qui crocitare.

Non potentia equus delectari, non Crus *præstans vir accipio.*

Leopard

Leopard.

The wolf also shall dwell with the lamb, and the Leopard shall lie down with the kid: and the calf, and the young lion, and the fatling together, and a little child shall lead them. Isa. 11 6.

Can the Ethiopian change his skin, or the Leopard his spots? then may ye also do good, that are accustomed to do evil. Jer. 13 23.

And the beast which I saw was like unto a Leopard, and his feet were as the feet of a bear. Rev. 13.2.

Lion.

The kings wrath is as the roaring of a Lion, but his favour is as dew upon the grass. Prov. 19.12.

The cow and the bear shall feed, their young ones shall lie down together; and the Lion shall eat straw like the ox. Isa. 11 7.

Pardus.

Commorari lupus cum agnus, & Pardus cum hædus, recubare vitulusque & juvenis leo, ac pecus pinguis simul sum, & puer parvulus dux inter is futurus sum.

An muto possum Ethiops, cutis suus, aut Pardus livens macula suus? etiam tu possum benefacio, edoctus malefacio.

Sum que hic bestia qui video similis Pardus & pes is ut pes ursus sum.

Leo.

Ut rugitus Leo sum terror rex, ut ros autem super herba benevolentia is.

Vacca ursaque compesco simul recubare catulus is, & Leo sicut bos comedo stramen.

Lip.

The Lip of truth shall be established for ever: but a lying tongue is but for a moment. Prov. 12.19.

In the Lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding. Prov. 10.13.

In all labour there is profit, but the talk of the Lips tendeth only to penury. Prov. 14.23.

Love.

Better is a dinner of herbs where Love is, than a stalled ox, and hatred therewith. Prov. 15.17.

Set me as a seal upon thine heart, as a seal upon thine arm: for Love is strong as death, jealousie is cruel as the grave: the coals thereof are coals of fire. Cant. 8.6,7.

Many waters cannot quench Love, neither can the floods drown it.

Labium.

Labium *verax stabilitur in æternum; donec momentum transfigo lingua falsus.* Prov. 12.19.

Labium *prudens ad suum præsens sapientia, sed virga corpus demens.* Prov. 10.13.

In omnis labor sum emolumentum, at ubi verbum Labium *tantum egestas sum.* Prov. 14.23.

Amor.

Melior sum cibarium olus ubi sum Dilectio, *quam bos saginatus ubi sum odium.* Prov. 15.17.

Impono ego ut sigillum animus tuus, ut sigillum brachium tuus, nam fortis sum ut mors Amor, *durus ut sepulcrum zelus, prunæ ut prunæ sum ignis.* Cant. 8.6,7.

Aqua multus non possum extinguo Amor, *ne flumen quidem inundare is.*

Light.

Lightning.

The Lord thundred from heaven, and the most High uttered his voice. 2Sam. 22.14. 15.

And he sent out arrows and scattered them, Lightning and discomfited them.

As the Lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. Matth. 24.27.

Loaves.

And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten Loaves, and run to the camp to thy brethren. 1Sam. 17.17.

And Jesus said unto his disciples, How many Loaves have ye? go and see: and when they knew, they say, Five, and two fishes. Mark 6.38.

Fulgur.

Tono è cælum Jehova, & Excelsus edo vocem suam.

Et emitto sagittas qui dispergo illæ, Fulgur, quo fundo illæ.

Sicut Fulgur exeo ab oriens, & appareo usque in occidens, ita etiam sum adventus filius homo.

Panes.

Et dixit Ischai David filius suus, Accipio nunc pro frater tuus ephah hic arista tostus, & decem hic Panis, & celeriter deporto in castra ad frater tuus.

Dico Jesus discipulus suus, Quot Panis habeo? abire & videre: & illeres cognitus, dico, Quinque, & duo pisces.

Mad
Maidens
Malice
Mare
Marry
Men
Malfton
Money
Moon
Moth
Mike

Mad.		Demens.
OPpression maketh a wise man Mad, and a gift destroyeth the heart.	Eccl. 7.7.	*OPpressio adigo ad Insania sapiens, & perdo animus donatio.*
They shall drink and be moved, and be [illegible] because of the sword that I will send among them.	Jer. 25.16.	*Bibo & conentior atque Insanio; propter gladius quia ego missurus esse inter is.*
And as Paul spake for himself, Festus said with a loud voice, Paul thou art beside thy self, much learning doth make thee Mad.	Acts 26.24.	*Hæc autem ipse pro sui defensio, excipiens, Festus magnus voce [illegible] Insanio Paulus, multus [illegible] ad Insania adigo.*
Maidens.		**Puellæ.**
Both young men and Maidens, old men and children.	Psalm 148. 12,13.	*Juvenis etiamque Virgo, senex cum puer,*
Let them praise the Name of the Lord.		*Laudare nomen Jehova.*
I got me servants and Maidens, and had servants born in my house; also I had great possessions of great and small cattel, above all that were in Jerusalem before me.	Eccl. 2.7.	*Comparare servos & ancillas [illegible] sum ego, etiam possessio armentum & gregum [illegible] sum ego, præ omnibus [illegible] Jerusalem.*

Malice.

Malice.

Brethren, be not children in understanding: howbeit in Malice be ye children, but in understanding be men. 1 Cor. 14.20.

Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all Malice. Eph. 4.31.

Man.

Man that is born of a woman, is of few days, and full of trouble. Job 14. 1.

When thou with rebukes doest correct Man for iniquity, thou makest his beauty to consume away like a moth. Surely every Man is vanity. Selah. Psalm 39.11.

The preparations of the heart in Man, and the answer of the tongue is from the Lord. Prov. 16.1,2

All the ways of a Man are clean in his own eyes; but the Lord weigheth the spirits.

Malitia.

Frater ne sum puer prudentia: sed Malitia *infans, prudentia vero adultus sum.*

Omnis amaritudo, & excandescentia, & ira, & clamor, & maledicentia tolle ex te, cum omni Malitia.

Homo.

Homo *natus mulier, brevis ætas, & satur commotio.*

Quum reprehensio pro iniquitas castigare quispiam, dissolvere sicut tinea quod in sum is desiderabilis. Profecto vanitas sum omnis Homo *maxime.*

Penes Homo *sum acies cogitatio animus, sed à Jehova sum sermo lingua.*

Ut omnis via sunus Vir *purus videor in oculus sunus, tamen perpendo spiritus Jehova.*

Mantle

Mantle.

And Elijah took his Mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. 2 Kin. 2.8.

Then Job arose, and rent his Mantle, and shaved his head, and fell down upon the ground, and worshipped. Job 1.20.

Let mine adversaries be covered with shame, and let them cover themselves with their own confusion, as with a Mantle. Psalm 109.29

Marrow.

My soul shall be satisfied as with Marrow and fatness, and my mouth shall praise thee with joyful lips. Psalm 63.5.

Be not wise in thine own eyes: fear the Lord, and depart from evil. Prov. 3.7,8.

It shall be health to thy navel, and Marrow to thy bones.

Toga.

Et assumo Elijah Toga *suus, & convolutus, percutere aqua, & divisus cedere huc & illuc: ita transire ipse ambo per siccus.*

Tunc surga Job, lacerare que Pallium *suus, & tondeo caput suus; procidoque in terra, & incurvare sui.*

Induor adversarius meus ignominia, & amicio sui tanquam Pallium *pudor suus.*

Medulla.

Quasi Adeps *& pinguedo saturari anima meus, & labium canorus laudo tu os meus.*

Ne sum sapiens judicium tuus: revereri Jehova & recedo à malum.

Salutaris is sum umbilicus tuus, & Irrigatio *os tuus.*

Men-

Men.

O that Men would praise the Lord for his goodness, and for his wonderful works to the children of Men!

Psalm 107.8.

Celebrare apud Jehova benignitas is, & opus mirabilis is apud filios Hominum.

By mercy and truth iniquity is purged, and by the fear of the Lord Men depart from evil.

Prov. 16.6,7

Benignitas & veritas expiari iniquitas: & reverentia Jehova, receditur à malum.

When a Mans ways please the Lord, he maketh even his enemies to be at peace with him.

Quum benevolentia prosequi Jehova via, aliquis etiam inimicus is pacatus reddo is.

Millstone.

Jesus said unto his disciples, It is impossible but that offences will come, but wo unto him through whom they come.

Luke 17.1,2

Aio Jesus discipulus suus, Contingo non possum, ut evenio offendiculum, sed va ille per qui evenio.

It were better for him that a Millstone were hanged about his neck, and he cast into the sea.

Expedio is si Mola *asinaria circumponor collum is, & abjectus sum in mare.*

Homines.

Mola.

Money.

He that putteth not out his Money to usury, nor taketh reward against the innocent: he that doth these things shall never be moved. Psalm 15.5.

The good man is not at home, he is gone a long journey, Prov. 7.19, 20.

He hath taken a bag of Money with him, and will come home at the day appointed.

Pecunia.

Pecunia *suus non exponit fœnus, & munus contra innocens non accipit; qui facit iste, nunquam dimovetur.*

Non sum vir domi suæ, abeo via longinqua.

Loculus Pecuniæ accipit in manus suas: dies statuit redire domus suæ.

Mountain.

And the Philistines stood on a Mountain on the one side, and Israel stood on a Mountain on the other side, and there was a valley between them. 1 Sam. 17.3.

In the Lord put I my trust; how say ye to my soul, Flee as a bird to your Mountain? Psalm 11.1.

Mons.

Et consisto Philischæus in Mons *hinc, Israelita vero consisto in* Mons *inde, & vallis sum inter ii.*

Ad Jehovæ ego recipere, quomodo dico animæ meæ, Emigrare è Mons vester avicula.

Both.

Moth.

When thou with rebukes doest correct man for iniquity, thou makest his beauty to consume away like as a Moth. Psalm 39.11.

Lay not up for your selves treasures upon earth where Moth and rust doth corrupt, and where thieves break through and steal. Matth. 6.19, 20.

But lay up for your selves treasures in heaven, where neither Moth nor rust doth corrupt, and where thieves do not break through nor steal.

Milk.

And thou shalt have goats Milk enough for thy food, for the food of thy household, and for maintenance for thy maidens. Prov. 27.27.

Thy lips, O my spouse, drop as the honey-comb; honey and Milk are under thy tongue: and the smell of thy garments is like the smell of Lebanon. Cant. 4.11.

Tinea.

Quum reprehensio pro iniquitas castigare quispiam, dissolvere sicut tinea qui insum is desiderabilis.

Ne thesaurus recondo in terra ubi Tinea *& erosio corrumpo, & ubi fur persodio ac furari.*

Sed recondo tu thesaurus in cœlum, ubi neque Tinea, *neque erosio corrumpo, & ubi fur non persodio neque furor.*

Lac.

Insuper quantus satis sum Lac *caprinus ad cibus tuus ad cibus familia tuus, & victus puella tuus.*

Favus stillare labium tuus, O sponsa, mel & Lac *subsum lingua tuus, & odor vestis tuus sum velut odor Libanus.*

Nail.

Napkin.

naked.

Neck.

Neſt.

Night.

Net.

Nuts.

Nurſe.

Noſe.

Noſtrils.

New-Moon.

Nail.

SHe put her hand to the Nail, and her right-hand to the workmens hammer, and with the hammer she smote Sisera. Judg. 5.26.

And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut, and he shall shut, and none shall open. Isa. 22. 22,23.

And I will fasten him as a Nail in a sure place, and he shall be for a glorious throne to his fathers house.

Napkin.

And another came, saying, Lord, Behold, here is thy pound, which I have kept laid up in a Napkin. Luke 19.20.

Simon Peter went into the sepulchre, and seeth the linen cloaths lie: John 20.6,7

And the Napkin that was about his head not lying with the linen cloths.

Clavis.

Manus sinister is ad Paxillus, *dexter autem is ad tudes laborans sui extendo, & tundo Sisera.*

Et impono clavis domus David humerus is: is aperiens, nemo claudo, & claudens, nemo aperio.

Et infigo is velut Paxillus *in locus firmus, sumque solium honor, & domus paternus sum.*

Sudarium.

Et alius veniis dicens, Dominus, ecce mina tuus quæ habeo sepositus in Sudarium.

Introire Simon Petrus in monumentum, & conspicio linteum ibi positus.

Et Sudarium *qui sum super caput is, non cum linteum positus.*

Naked.

And they were both Naked, the man and his wife, and were not ashamed. Gen. 2.25.

Rejoyce and be glad, O daughter of Edom, that dwellest in the land of Uz, the cup also shall pass thorow unto thee: thou shalt be drunken, and shalt make thy self Naked. Lam. 4.21.

Neck.

My son, hear the instruction of thy father, and forsake not the law of thy mother: Prov. 1.8,9.

For they shall be an ornament of grace unto thine head, and chains about thy Neck.

Let not mercy and truth forsake thee: bind them about thy Neck, write them upon the table of thine heart. Prov. 3.3.

Nudus.

Sum que ille ambo Nudus, *homo & uxor is: ac non erubesco.*

Gaudeo & lætari, O filia Edom, O qui habitare in terra Huzz: etiam ad tu transeo poculum inebriare tu, & Nudare *tu.*

Collum.

Audio filius meus eruditio pater tuus neque desero doctrina mater tuus:

Nam adjectio gratiosus sum caput tuus, & torques Fauces *tuus.*

Benignitas & fides ne derelinquo tu, alligo is Fauces *tuus inscribo is tabula cor tuus.*

Nest.

Then I said, I shall die in my Nest, and I shall multiply my days as the sand. Job 29.18.

The sparrow hath found an house, and the swallow a Nest for her self, where she may lay her young. Psalm 84.3.

As a bird that wandreth from her Nest, so is a man that wandreth from his place. Prov. 27.8.

Night.

And Job spake, and said, Let the day perish wherein I was born, and the Night in which it was said, There is a man-child conceived. Job 3. 2,3,7.

Lo, let that Night be solitary let no joyful voice come therein.

A bundle of myrrh is my well-beloved unto me, he shall lie all Night betwixt my brests. Cant. 1.13.

Nidus.

Tunc dico, Apud Nidus *meus exspirare, & sicut arena, multus dies ero.*

Passer invenio domus, & hirundo Nidus *sui, in qui pono pullus suus.*

Ut avicula qui erro à Nidus *suus; ita sum vir qui erro à locus suus.*

Nox.

Et proloqueus Job dico que, Pereo dies qui nascor, & Nox *qui parens dico, concipior mas.*

O si ille ipse Nox *sum solitarius; ne evenio cantus in is.*

Sum amicus meus ego ut fasciculus myrrhinus inter uber meus Pernoctare.

Net.

Mine eyes are ever towards the Lord: for he shall pluck my feet out of the Net. Psalm 25.15.

The wicked desireth the Net of evil men: but the root of the righteous yieldeth fruit. Prov. 12.12.

A man that flattereth his neighbour, spreadeth a Net for his feet. Prov. 29.5.

Nuts.

And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices & myrrh, Nuts and almonds. Gen. 4 11.

I went down into the garden of Nuts, to see the fruits of the valley, and to see whether the vine flourished, and the pomgranates budded. Cant. 6.10.

Rete.

Oculus meus jugiter ad Jehove respicio, qui ipse educo e Rete pes meus.

Desidere improbus præsidium malus, sed radix justus do ille.

Vir qui blandior amicus suus Rete pando contra pes ú.

Nuces.

Et dico is Israel pater ipse, Si ita jam faciendus sum id facio, accipio de laudatissimus res, hic regio in va vester & defero ad vir ille munus, parum opobalsamum, & parum mel, myxarium, & ladanum, Nux, & amygdala.

Ad hortos putatos descendo ad inspicio virens planta vallis, ad inspicio an florescere vitis germinare malus punicus.

Nurse.

Nurſe.

But Deborah Rebekahs Nurſe died, and ſhe was buried beneath Bethel, under an Oak: and the name of it was called Allon-Bachuth. Gen. 35.8.

Then ſaid his ſiſter to Pharaohs daughter, Shall I go and call to thee a Nurſe of the Hebrew women, that ſhe may Nurſe the child for thee? Exod. 2.7.

Noſe.

Canſt thou draw out Leviathan with an hook, or his tongue with a cord which thou letteſt down? Job 41 1,2.

Canſt thou put an hook into his Noſe, or bore his jaw through with a thorn?

Surely the churning of milk bringeth forth butter, and the wringing of the Noſe bringeth forth blood: ſo the forcing of wrath bringeth forth ſtrife. Prov. 30.33.

Nutrix.

Morior autem Debora, Nutrix *Ribka ac ſepelior infra Bethlehem ſub quidam quercus: & nomen ille voco Allon-Bacuth.*

Tunc dico ſoror ille filia Parho, An eo voco tu mulier Nutrix *ex Hebræus, qui lactare tu hic puer?*

Naſus.

An extrabo balæna hamus aut funis lingua is?

An appono juncus Naſus *is: aut ſpina perforo maxilla is?*

Certe preſſura lac educo butyrum, & preſſura Naſus *educo ſanguis, ita preſſura ira educo lis.*

Nostrils.

With the blast of thy Nostrils the waters were gathered together: the floods stood upright as an heap, and the depths were congealed in the heart of the sea. Exod. 15.8.

By the blast of God they perish, and by the breath of his Nostrils are they consumed. Job 4.9.

New-wine.

Honour the Lord with thy substance, and with the first fruits of all thine increase. Prov. 3.9,10

So shall thy barns be filled with plenty, and thy presses shall burst out with New-wine.

How great is his goodness, and how great is his beauty! corn shall make the young men chearful, and New-wine the maids. Zach. 9.17.

Nares.

Cum flatu Naris *tuus conterui aquas, consto velut cumulus fluidus, concresco abyssus in intimus pars mare.*

Ab halitus Deus pereo, & a flatus Naris *ii consumo.*

Mustum.

Honoro Jehova de substantia tuus, & de præcipuus totus proventus tuus.

Ita implear horreum tuus saturitas, & Mustum *lacus torcularius tuus perrumpo.*

Quantus sum bonum is, & quantus pulchritudo is! frumentum juvenis, & Mustum *facundus facio virgo.*

Dil,

Oyl
Oak
Old-Age
Olive Tree
Olives
Ox
Oppressor
Organ
Ostrich
Ostrich
Owl
Oxen
91

Oil.

The lips of a ſtrange woman drop as an honey-comb, and her mouth is ſmoother than Oil. Prov. 5.13.

He that loveth pleaſure ſhall be a poor man: he that loveth wine and Oil, ſhall not be rich. Prov. 21.17, 20.

There is a treaſure to be deſired, and Oil in the dwelling of the wiſe; but a fooliſh man ſpendeth it up.

Oak.

And Abſalom met the ſervants of David, and Abſalom rode upon a mule, and the mule went under the thick boughs of a great Oak, and his head caught hold of the Oak, and he was taken up between the heaven and the earth, and the mule that was under him went away. 2 Sam. 18.9.

Oleum.

Quamvis favus ſtillare labium extraneus, & mollius Oleum *ſtillo palatum is.*

Vir egens ſum, qui amare lætitiam; qui amo vinum & Oleum, *non ſum dives.*

Theſaurus deſideratiſſimus & Oleum *ſum in habitaculum ſapiens, ſtolidus autem homo abſorbeo ille.*

Quercus.

Et obvio Abſchalom ſervus David; & Abſchalom inſideo ſuper mulus, & is mulus ſubter perplexus Quercus *magnus, qui* Quercus *ita hæreo caput ii, ut pendere inter cœlum & terra & mulus qui ſub ii ſum prætergredior.*

Old-age.

And the Lord said unto Abraham, Thou shalt go to thy fathers in peace, thou shalt be buried in a good Old-age. Gen. 15.15.

Then Abraham gave up the ghost, and died in a good Old-age, an old man, and full of years, and was gathered to his people. Gen. 25.8.

And Gideon the son of Joash died in a good Old-age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites. Judg. 8.32.

Olive-tree.

I am like a green Olive-tree in the house of God. Psal. 52.8.

The Lord called thy name, A green Olive-tree, fair, and of goodly fruit: with the noise of a great tumult, he hath kindled fire upon it, and the branches of it are broken. Jer. 11 16.

Senectus.

Et dico Dominus Abrahamus, Eo ad pater tuus cum pax, sepelirí in Canities *bonus.*

Postea exspirans, morior Abraham in Canities *bonus, senium satur, & aggregor ad populus suus.*

Et Gideon filius Joasch morior in Canities *bonus, & sepelio in sepulchrum Joasch pater suus Abibezrita Hophre.*

Oliva.

Esse ut Oliva *virens in domus Deus.*

Oliva *virens pulcher fructus species vocare tu Jehova nomen tuus: ad sonus conflictus procella maximus incendo ignis præterea & frango propago is.*

Olives.

And when he had ſet the brands on fire, he let them go into the ſtanding Corn of the Philiſtines, and burnt up both the ſhocks, and alſo the ſtanding corn, with the vineyards and Olives. Judg. 15.5.

Thou ſhalt ſow, but thou ſhalt not reap; thou ſhalt tread the Olives, but thou ſhalt not anoint thee with oil; and ſweet wine, but ſhalt not drink wine. Micah 6.15.

Ox.

He goeth after her ſtraight-way, as an Ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks. Prov. 7.22.

Better is a dinner of herbs, where love is, than a ſtalled Ox, and hatred therewith. Prov. 15.17.

Thou ſhalt not muzzle the mouth of the Ox that treadeth down the corn. 1 Cor. 9.9.

Olivæ.

Et quum accendo igni fax immitto is in ſeges Philiſchthæus: qui ſuccendo cum meta tum ſeges, vineaque & Olivetum.

Tu ſero, ſed non meis tu calcare Oliva, ſed unge tu oleum; & muſtum, ſed non bibo vinum.

Bos.

Sequor is ſubito, tanquam Bos *ad mactatio abeo, & velut compeditus ad eruditio ſtultus.*

Melior ſum cibarium olu ubi ſum dilectio, quam Bos *ſaginatus ubi ſum odium.*

Non obligare os Bos *triturans.*

Oppreſſour.

Envy thou not the Oppreſſour, and chuſe none of his ways. Prov. 3.31.

The prince that wanteth underſtanding, is alſo a great Oppreſſour: but he that hateth covetouſneſs, ſhall prolong his days. Prov. 28.16.

Thus ſaith the Lord, Execute ye judgment and righteouſneſs, and deliver the ſpoiled out of the hand of the Oppreſſour. Jer. 22.3.

Organ.

And Adah bare Jabel, he was the father of ſuch as dwell in tents, and of ſuch as have catrel: Gen. 4 20,21.

And his brothers name was Jubal, he was the father of all ſuch as handle the harp and Organ.

They take the timbrel, and harp, and rejoyce at the ſound of the Organ. Job 21.12.

Oppreſſor.

Ne invideo ullus Violentus, *neque eligo ullus viis.*

Antecessor carens omnis intelligentia, & multus Oppreſſio *decurtare, qui autem odi quæſtus prolongare dies.*

Sic aio Jehova, Exercens jus & juſtitia, & eripio is qui rapina patì è manus Oppreſſor.

Organum.

Parioque Hada Jabalus, hic fuit autor habitans in tentorium & pecuaria.

Nomenque frater is ſuus Jubal: hic fuit autor omnis tractans cithara & Organon.

Vociferor ad tympanum & cithara, & lætor ad ſonus Organum.

Oſtritch.

Ostritch.

Gavest thou the goodly wings unto the peacocks, or wings and feathers unto the Ostritch? Job 39.13, 14.

Which leaveth her eggs in the earth, and warmeth them in the dust.

Oven.

Thou shalt make them as a fiery Oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them. Psalm 21.9.

For behold, the day cometh, that shall burn as an Oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up. Mal. 4. 1.

Struthum.

Alane pavo exsultabundus, an penna ciconia, aut Struthio *camelus dare?*

Qui relinquo terra ovum suum & in pulvis calefacio id.

Fornax.

Dispono is ut Fornax *ignis tempus faciei iratus tuus; Jehova ira suus absorbeo is, & consumo is ignis.*

Nam ecce dies ille adveniο, ardens tanquam Fornax, *& omnis superbus, & omnis faciens improbitas stipula, & inflammo diei ille venturus.*

Dwls.

I went mourning without the ſun, I ſtood up, and I cried in the congregation. Job 30. 28, 29.

I am a brother to dragons, and a companion to Dwls.

The beaſt of the field ſhall honour me, the dragons and the Dwls: becauſe I give waters in the wilderneſs, and rivers in the deſert, to give drink to my people, my choſen. Iſa. 43.20.

Ululæ.

Ater ambulo nono Sol, ſurgo, & in congregatio vociferor.

Frater ſum draco & ſocius Ulula.

Honoro ego beſtia agri, draco, & Ulula: *quia pono in deſertum aqua, & flumen in ſolitudo ad præbendus potus populus meus, electus meus.*

Dren.

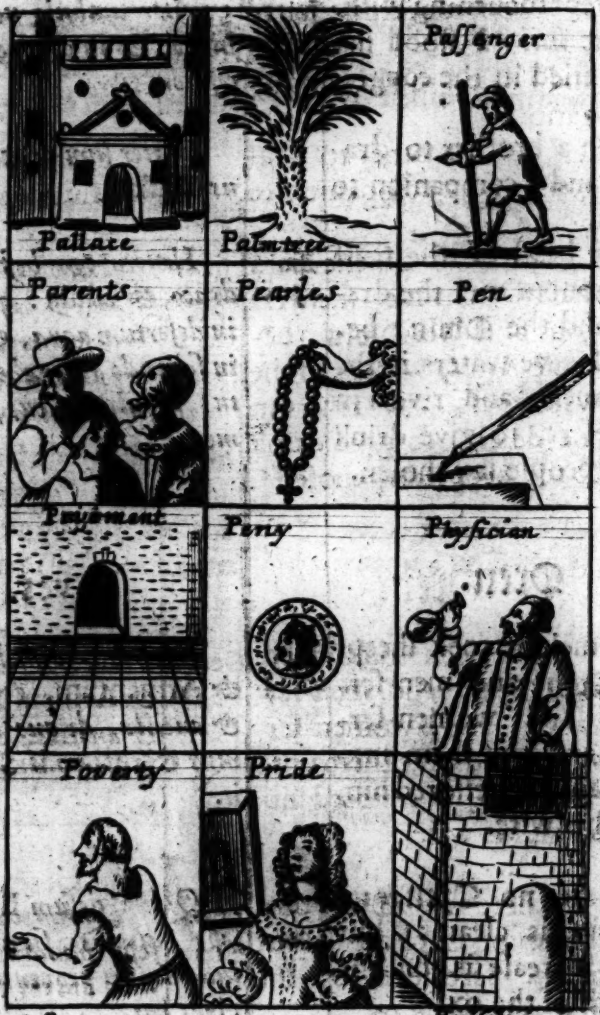
Abimelech took ſheep, and Dren, and men-ſervants, and women-ſervants, and gave them unto Abraham, & reſtored him Sarah his wife. Gen. 20.14.

Where no Dren are, the crib is clean: but much increaſe is by the ſtrength of the ox. Prov. 14.4.

Boves.

Accipio Abimelec, ovis, & Armentum, *&* ſervus, *&* ancilla, *do que Abrahamus & reſtituo ii Sara uxori ſui.*

Quum deſum Bos, *præſepe mundus ſum amplitudo autem proventus, ſum vires bos.*


Pallace
Palm-tree
Passenger
Parents
Pearles
Pen
Payment
Peny
Physician
Poverty
Pride
Prison

Palace.

With gladneſs and rejoycing ſhall they be brought, they ſhall enter into the kings Palace. Pſalm 45.15.

And Peter followed Jeſus afar off, even into the Palace of the high prieſt: and he ſat with the ſervants, and warmed himſelf at the fire. Mark 14.54.

When a ſtrong man armed keepeth his Palace, his goods are in peace. Luke 11.21.

Palm-tree.

And Deborah a prophetess, the wife of Lapidoth, ſhe judged Iſrael at that time: Judg. 4.4,5.

And ſhe dwelt under the Palm-tree of Deborah.

The righteous ſhall flouriſh like the Palm-tree; he ſhall grow like a cedar in Lebanon. Pſalm 92.12.

Palatium.

Deportari cum lætitia & exſultatio intrare in Palatium *regis.*

Et Petrus ſequitur Jeſum à longinquo, intro uſque in Aula *pontificis maximi, & conſidebat cum miniſtris & calefaciebat ſe ad ignem.*

Quum validus quiſpiam armatus cuſtodit Palatium *ſuum in pace ſunt quæ ipſe ſupellectilia.*

Palma.

Et Debora prophetiſſa, uxor Lapidothana, hic judicabat Iſrael tempus illud.

Atque habitabat ſub Palma *Deboræ.*

Juſtus ut Palma *germinabit, ut cedrus in Libano creſcet.*

Passengers.

A foolish woman is clamorous; she is simple, and knoweth nothing.

Prov. 9.13. 14.15.

For she sitteth at the door of her house, on a seat in the high places of the city,

To call Passengers, who go right on their ways.

Parents.

And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their Parents, and cause them to be put to death.

Matth. 10.21.

And ye shall be betrayed, both by Parents, and brethren, and kinsfolks, and friends, and some of you shall they cause to be put to death.

Luke 21.16.

Viatores.

Mulier stolidus streporus, sum: fatuus, & nescio quicquam.

Sedeo enim ad ostium domus suus, super solium, in locus excelsus urbs,

Ad evocare Viator *qui recta eo iter suus.*

Parentes.

Et tradoo frater frater ad mors, & pater filius & insurgo liberi in Parens, *& morte multandus is cura.*

Et prodor à Parens, *& frater, & cognatus, & amicus: & morte multandus cura aliquis, ex us.*

Pearls

Pearls.

No mention shall be made of coral, or of Pearls, for the price of wisdom is above rubies. Job 28.18.

Give not that which is holy unto the dogs, neither cast ye your Pearls before swine, lest they trample them under their feet, and turn again and rent you. Matth. 7.6.

Pen.

O that my words were now written, O that they were printed in a book. Job 19 23,24.

That they were graven with an iron Pen and lead in the rock for ever.

My heart is enditing a good matter: I speak of the things which I have made touching the king: my tongue is the Pen of a ready writer. Psam 45.1.

Margaritæ.

Sandastros aut unio nullus fio mentio, nam acquisitio sapientia præ eo carbunculus.

Ne do qui sanctus sum canis, nec projicio Margarita *vester coram porcus, nequando conculco is pes suus, & conversus lacero tu.*

Penna.

O siquis jam dare ut scribere sermo meus.

O siquis dare ut in liber exsculpere Stylus *ferreus atque plumbum in perpetuum in rupes incidere.*

Ebullio animus meus verbum bonus: dicturus esse ego poema meus de rex; lingua meus & Stylus, *ut scriba promptus.*

Pavement.

And king Ahaz cut off the borders of the bases, and removed the laver from off them, and took down the sea from off the brazen oxen that were under it, and put it upon a Pavement of stones. 2King. 16.17.

Then brought he me into the outer court, and lo, there were chambers, and a Pavement made for the court round about, thirty chambers were upon the Pavement. Ezek. 40.17.

Pavimentum.

Et trunco rex Achaz zophorus & basis, & amoveo ab illo singulus suus labrum lacus quoque de pono à bos æreus qui sub sum is: ac impono ille Pavimentum *lapideus.*

Tunc introduco ego, in atrium extimus, & ecce, sum cella & Pavimentum *factus iste atrium circumquaque triginta cella in ipse* Pavimentum *sum.*

Penny.

Shew me the tribute-money, and they brought unto him a Penny. Matt. 22.19.

Is it lawful to give tribute to Cesar, or not? Mark 12.14.

Shall we give, or shall we not give? but he knowing their hypocrisie, s'aid unto them, Why tempt ye me? bring me a Penny that I may see it. 15.

Denarius.

Ostendere ego numisma census, & ipse offero ipse Denarius.

Licet census Cæsar do, an non?

Do an non do? ipse vero sciens is hypocrisis, dico is, Quid ego tentare? proferre ego Denarius *ut video.*

Physician.

Is there no balm in Gilead? is there no Physician there? why then is not the health of the daughter of my people recovered? Jer. 8.22.

And Jesus said unto them, Ye will surely say unto me this proverb, Physician heal thy self: whatsoever we have heard done in Capernaum, do also here in thy country. Luke 4.23.

Luke the beloved Physician, and Demas, greet you. Col. 4. 14.

Poverty.

There is that scattereth, and yet increaseth; and there is that with-holdeth more than is meet, but it tendeth to Poverty. Prov. 11.24.

The drunkard and the glutton shall come to Poverty, and drowsiness shall cloath a man with rags. Prov. 23.21.

Medicus.

An opobalsamum nihil sum in Gilhad? an Medicus nullus sum ibi? nam cur non convalesco filia populus meus?

Et dico Jesus ad ii, Omnino dicere ego hic proverbium, Medicus *curo tu ipse quicunque audio factus sum in urbs Capernaum, facio etiam hic in patria tuus.*

Saluto tu, Lucas Medicus *ille dilectus, & Demas.*

Paupertas.

Sum qui dispergo tamen augeor, & sum qui cohibeo sui à rectum tantummodo ad egestas cohibeo.

Ebriosus & comessator, Pauper *fio, & pannunculus induo dormitator.*

Pride.

When Pride cometh, then cometh shame; but with the lowly is wisdom. — Prov. 11.2.

Pride goeth before destruction; and an haughty spirit before a fall. — Prov. 16.18.

Wo to the crown of Pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower. — Isa. 28. 1.

A mans Pride shall bring him low, but honour shall uphold the humble in spirit. — Prov. 29.23.

Superbia.

Quum advenio Superbia, *tunc evenio ignominia; apud modestus autem sum sapientia.*

Ante confractio Superbia *at ante lapsus altus sum spiritus.*

Va corona Fastus, *ebriosus Ephraim, qui ornatus decor sum velut flos caducus.*

Elatio homo deprimo is, depressus autem spiritus sustento honor.

Prison.

I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in: — Matth. 25. 35,36.

Naked, and ye clothed me; I was sick, and ye visited me; I was in Prison, and ye came unto me.

Carcer.

Esurus sum & do ego quo vescour; sitio, & do ego potus; hospes sum, & colligo ego:

Nudus, & amicio ego: in Carcer *sum, & venio ad ego.*

Quails.

Quarrel
105

Quails.

AND it came to pass, that at even the Quails came up, and covered the camp, and in the morning the dew lay round about the host. Exod. 16.13.

The people asked, and he brought Quails, and satisfied them with the bread of heaven. Psalm 105.40

Quaking.

Moreover the word of the Lord came unto me, saying, Ezek. 12.17, 18.

Son of man, eat thy bread with Quaking, and drink thy water with trembling and with carefulness.

I Daniel alone saw the vision, for the men that were with me saw not the vision: but a great Quaking fell upon them, so that they fled to hide themselves. Dan. 10.7.

Coturnices.

ESTisque idem vesper ut ascendo Coturnix *tegeretque castra; & mane, sum stratus ros circa ipse castra.*

Petoque populus, adduco que Coturnix, *& panis cælum satio is.*

Trepidatio.

Iterum sum verbum Jehova ad ego dicendo,

Filius homo, panis tuus in commotio comedo: Et aqua tuus cum tremor, & cum solicitudo bibo;

Video ego Danijel solus visio isse, homo enim qui ego cum sum non video visio ipse, sed Trepidatio *magnus accido super is fugio que abscondo sui ipsorum.*

Quar-

Quarrel.

If any man have a Quarrel against any, even as Christ forgave you, so also do ye. Colos. 3.13.

I will bring a sword upon you, that shall avenge the Quarrel of my covenant. Levit. 26.25.

Herodias had a Quarrel against John, and would have killed him, but she could not. Mark 6.19.

Queen.

And when the Queen of Sheba heard of the fame of Solomon, concerning the name of the Lord, she came to prove him with hard questions. 1 King. 10.1.

The Queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth, to hear the wisdom of Solomon, and behold, a greater than Solomon is here. Matth. 12.42.

Querela.

Siquis adversus aliquis habeo Querela, *sicut & Christus condono tu, ita & tu.*

Induco contra tu gladius ulciscens Ultio *fœdus.*

Herodias inimicus Johannes, & cupio is trucido: nec possum.

Regina.

Et quum audio Regina *Sebeha fama Sebelomon, de nomen Jehova, venio ad probare is ænigma.*

Regina *auster surgo in judicium cum gens iste & condemno it: quod venio à terminus terra, sapientia Solomon audio: & ecce plus quam Solomon sum in hic locus.*

Mulber

Quiver.

He mocketh at fear, and is not affrighted; neither turneth he back from the sword. Job 39 22,23.

The Quiver rattleth against him, the glittering spear, and the shield.

And Elam bare the Quiver, with chariots of men and horsemen, and Kir uncovered the shield. Isa. 22. 6.

Their Quiver is an open sepulchre, they are all mighty men. Jer. 5. 16.

He hath bent his bow, and set me as a mark for the arrow. Lam. 3 12,13.

He hath caused the arrows of his Quiver to enter into my reins.

Pharetra.

Rideo pavor, neque consternor; neque revertor metus gladius.

Contra sui sono Pharetra *splendens hasta & lancea.*

Et Helamita gesto Pharetra, *cum currus homo & eques, & Kir expromo clypeus.*

Pharetra *ipse sum sepulcrum apertus, omnis sum patens.*

Adduco arcus suus, statuoque ego sagitta suus ut scopus.

Immitto in ren meus telum Pharetra *suus.*

Rage
Raisons
Ram
Rasour
Rider
Raven
Ring
River
Rod
Rock
Roe
Ribs
109

Rage.

HE swalloweth the ground with fierceness and Rage, neither believeth he that it is the sound of the trumpet. Job 39.24.

Cast abroad the Rage of thy wrath, and behold every one that is proud, and abase him. Job 40.11.

If a wise man contendeth with a foolish man, whether he Rage or laugh there is no rest. Prov. 29.9.

Raisins.

And when David was a little past the top of the hill, behold Ziba, the servant of Mephibosheth, met him with a couple of asses sadled, and upon them two hundred loaves of bread, and an hundred bunches of Raisins, and an hundred of summer-fruits, and a bottle of wine. 2Sam. 16.1.

Furor.

IN Fremitus & commotio fodio terra, neque, consisto firmus, quum sonus tuba edor.

Dispergo Indignatio ira tuus, & aspicio quicquid sum excelsus, ac dejicio ille.

Vir sapiens si discepto cum vir stultus, sive commoveor sive rideo, nullus tamen sum quies.

Uvæ passæ.

Et quum David transeo paululum præter vertex mons, ecce Tziba puer Mephiboscheth venio obviam is, & par asinus instratus, qui impositus sum ducenti panis, & centum Uva passa centumque pomum, & uter vinum.

Ram.

Ram.

I saw in a vision, and I was by the river of Ulai, and behold, there stood before the river a Ram which had two horns. Dan. 8 2,3,4.

I saw the Ram pushing westward, & northward, and southward, so that no beasts might stand before him, neither was there any that could deliver out of his hand.

Rasour.

Lo, thou shalt conceive and bear a son, and no Rasour shall come on his head, for the child shall be a Nazarite unto God from the womb, and he shall begin to deliver Israel out of the hands of the Philistines. Judg. 13.5.

Thy tongue deviseth mischief like a sharp Rasour, working deceitfully. Psalm 52.2.

Aries.

Video in visio & sum per fluentum Ulai, & ecce, Aries *unus sto ante fluentum bicornis.*

Video Aries *petens occidens, aquilo que, & meridies versus, qui nullus bestia obsisto neque ullus eripio è manus is.*

Novacula.

Ecce tu concipio, & brevi pariturus sum filius, ad qui caput nemo admoveo Novacula, *qui Nazareus Deus sum puer ipse inde ob uterus, & ipse incipio servo Israel è manus Peliscbthæus.*

Erumna excogitatus de promo lingua tuus similis sum Novacula *acutus ô artifex dolus.*

Rider

Rider.

Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his Rider shall fall backward. Gen. 49.17.

Then sang Moses and the Children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously, the horse and his Rider hath he thrown into the sea. Exod. 15.1.

Raven.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: Gen. 8.6,7.

And he sent forth a Raven, which went forth to and fro, until the waters were dried up from off the earth.

Sessor.

Sum Dan ut serpens juxta via, acentus juxta semita qui mordeo calx equus per qui decido Sessor *is retrorsum.*

Tunc cano Mosche filius Israel canticam iste Jehova, loquor, dicendo, Canto Jehova, eo quod admodum excelleo, equus & Sessor *is dejicio in mare.*

Corvus.

Est autem exactus quadraginta dies, quum aperio Noach fenestra arca qui facio;

Et emitto Corvus: *qui indesinenter eo & redeo, usque dum exaresco aqua ex superficies terra.*

Ring.

But the father ſaid to his ſervants, Bring forth the beſt robe, and put it on him, and put a Ring on his hand, and ſhoes on his feet. Luke 15.22.

If there come unto your aſſembly a man with a gold Ring, in goodly apparel, and there come in alſo a poor man in vile raiment. James 2.2,3.

And ye have reſpect to him that weareth the gay clothing, & ſay unto him, Sit thou here in a good place, &c.

River.

And the daughter of Pharaoh came down to waſh her ſelf at the River, and her maidens walked along by the River ſide, and when ſhe ſaw the ark among the flags, ſhe ſent her maid to fetch it. Exod. 2.5.

There is a River, the ſtreams wherof ſhall make glad the city of God. Pſam 46.4.

Annulus.

Dico vero pater, ad ſervus ſuus, Profero ſtola ille præcipuus, & induo is, & induo Annulus *in manus is & ſolea in pes.*

Si quis in cœtus veſter ingredior aureus geſtans Annulus *veſtis ſplendidus, ingredior autem & pauper cum ſordidus veſtis.*

Et reſpicio ad is qui veſtis gero ſplendidus, & dico is, Tu ſedeo hic pulchre, &c.

Flumen.

Et deſcendo filia Pharaonis lavo ſui ipſius ad Rivus, *& puella is deambulo ſecundum* Rivus: *& quum video arca in medius alga, mitto cilla ſuus accipio is.*

Flumen *ſum* Rivus *is lætifico civitas Deus.*

Rod.

Thou ſhalt break them with a Rod of iron, thou ſhalt daſh them in pieces like a potters veſſel. Pſalm 2.9.

He that ſpareth his Rod, hateth his ſon: but he that loveth him, chaſteneth him betimes. Prov. 13.24.

The Rod and reproof give wiſdom; but a child left to himſelf bringeth his mother to ſhame. Prov. 29.15.

Virga.

Confringo iſte Virga *ferreus ut vas figlinus diſſipabis.*

Qui cohibeo Virga *ſuus, odit filius ſuus: qui autem amat eum, tempeſtive procurat eruditionem.*

Virga *& correctio dat ſapientia at puer permiſſus ſui pudefacit mater ſuus.*

Rock.

There be three things which are too wonderful for me; yea four, which I know not: Prov. 30. 18,19.

The way of an eagle in the air, the way of a ſerpent upon a Rock, the way of a ſhip in the midſt of the ſea, and the way of a man with a maid.

Rupes.

Tres ſum occultus à ego imo quatuor hic non noſcere:

Via aquila in cælum, via ſerpens in Rupe, *via navis in altus mare, & via vir in virgo.*

Roe.

Let her be as the loving hind, and pleasant Roe, let her brests satisfie thee at all times, and be thou ravish'd always with her love. Prov. 5.19.

Deliver thy soul as a Roe from the hand of the hunter, and as a bird from the hand of the fowler. Prov. 6.5.

Ribs.

Abner with the hinder end of the spear smote Asahel under the fifth Rib that the spear came out behind him; and he fell down there, and died in the same place. 2Sam. 2.23.

And when Abner was returned to Hebron, Joab took him aside in the gate, to speak with him quietly, and smote him there under the fifth Rib, that he died; for the blood of Asahel his Brother. 2Sam. 3.27.

Caprea.

Sum cerva amicissimus, & Rupicapra gratiosus, uber ipse ubero tu omnis tempus, in amor is erro jugiter.

Eripio tu ut Capra è manus venator, & sicut avis è manus auceps.

Costæ.

Percutio Hasael Abner stylus posteriori hasta ad quintus Costa, ita ut exiens hasta à tergum is cadoque ibi, & morior in idem locus.

Et quum revertor Abner ad Chabron seorsim duco is Joab intra porta, ut loquor cum is imprudens, percutio que is ibi quintus Costa adeo ut morior, propter sanguis Hasael frater is.

Sack
Saint
Salt
Scepter
Sword
Scorner
Servant
Sheepe
Shepherd
Shield
Shooe
Staggers

Sack.

Then Joſeph commanded to fill their Sacks with corn, and to reſtore every mans money into his Sack. Gen. 42.25, 27.

And as one of them opened his Sack to give his aſs provender in the inn, he eſpied his money; for behold it was in his Sacks mouth.

Saints.

I verily thought with my ſelf, that I ought to do many things contrary to the name of Jeſus of Nazareth. Acts 26.9, 10.

Which thing I alſo did in Jeruſalem, and many of the Saints did I ſhut up in priſon, having received authority from the chief prieſts; and when they were put to death I gave my voice againſt them.

Saccus.

Tunc præcipio Joſeph ut impleo inſtrumentum à commeatus reſtituendo inſuper pecunia is quiſque in Saccus *ſuus.*

Et ut unus ille aperio Saccus *ſuus do pabulum aſinus ſuus in diverſorium; ajdeo pecunia ſuus, nam ecce ſum in os mantica ſuus.*

Sancti.

Equidem ſtatuo apud ego adverſus nomen ille Jeſus Nazaræus multus oportet ego contrarius facio.

Quod etiam facio Hieroſolyma, & multus Sanctus *ego carcer includo, à princeps ſacerdos poteſtas acceptus: & quum ab is interimor fero ſuffragium.*

Salt.

But Lots wife looked back from behind him, and she became a pillar of salt. Gen. 19.26.

Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg? Job 6.6.

Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Mat. 5. 13.

Scepter.

There shall come a star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. Num. 24.17.

Thy throne, O God, is for ever and ever, the Scepter of thy kingdom is a right Scepter. Psalm 45.6.

Sal.

Sed quum intueor uxor Lot ulterius post in statua Sal *effectus sum.*

An comedor insulsus, absque Sal *? sum ue sapor in albumen vitellus ?*

Tu sum Sal *terræ, quod si* Sal *infatuatus sum, quo salior ? ad nihil valeo amplius nisi ut abjicior foras & conculcor à quivis.*

Sceptrum.

Procedo stella ex Jakobus & exsurgo Sceptrum *ex Israel qui frango latus Moabus & destruo omnis is qui pone sum.*

Solium tuus, O Deus, in seculum & sempiternum, Sceptrum *rectus sum* Sceptrum *regnum tuus.*

Sword.

Be ye afraid of the Sword: for wrath bringeth the punishment of the Sword, that ye may know there is a judgment. Job 19.29.

There is that speaketh like the piercings of a Sword: but the tongue of the wise is health. Prov. 12.18.

The Sword of the Lord is filled with blood, it is made fat with fatness. Isa. 34. 6.

Scorner.

A Scorner seeketh wisdom, and findeth it not; but knowledge is easie unto him that understandeth. Prov. 14.6.

A Scorner loveth not one that reproveth him; neither will he go unto the wise. Prov. 15.12.

The thoughts of foolishness is sin; and the Scorner is an abomination to men. Prov. 24.9.

Gladius.

Metuo tu à Gladius: *nam æstus iræ excito iniquitas cruentus ut cognosco qui ex jussum.*

Sum qui pronuncio similis transfoditus Gladius; *at lingua sapiens salus sum.*

Gladius *Jehova impleor sanguis, pingue fio adeps.*

Derisor.

Quæro Derisor *sapientia, & non invenio; scientia autem prudens facile sum.*

Non diligit Derisor *corripiens sui, sapiens non ad eo.*

Scelus stultus sum damnabilis, abominandus vero quisque Derisor.

Servant.

He that troubleth his own house shall inherit the wind, and the fool shall be Servant to the wise of heart. Prov. 11.29.

The rich ruleth over the poor, and the borrower is Servant to the lender. Prov. 22.11.

Accuse not a Servant unto his master, lest he curse thee, and thou be found guilty. Prov. 30.10.

Sheep.

And Hezekiah king of Judah did give to the congregation a thousand bullocks, and seven thousand Sheep: and the princes gave to the congregation a thousand bullocks and ten thousand Sheep, and great numbers of priests sanctified themselves. 2Chr. 30.24.

Servus.

Qui conturbo domus suus possideo ventus, & stultus Servus *efficior sapiens animus.*

Dives in pauper dominari: & Servus *fio qui mutuari vir dans mutuum.*

Ne insimulo Servus *apud dominus suus ne maledico tu, & reus peragor.*

Oves.

Et Chizkijah rex Jehuda offero congregatio mille juvencus, & septies mille Pecus, *& princeps offero congregatio juvencus mille,* Pecusque *decies mille: sui vero sanctifico sacerdos copiose.*

Shepherd

Shepherd.

Wo to the idol Shepherd that leaveth the flock, the sword shall be upon his arm, and upon his right eye, his arm shall be clean dried up, and his right eye shall be utterly darkened. Zech. 11.17.

I am the good Shepherd, the good Shepherd giveth his life for his sheep John 10.11, 14.

I am the good Shepherd, and know my sheep, and am known of mine.

Shield.

Every word of God is pure, he is a Shield to them that put their trust in him. Prov. 30.

Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Eph. 6 13, 16.

Above all, taking the Shield of faith, &c.

Pastor.

Væ Pastor *nihili qui derelinquo gregem, gladius immisso brachium ejus & oculus dexter ejus: brachium ejus prorsus arescet, & oculus dexter ejus omnino caligo.*

Ego esse Pastor *ille bonus, bonus* Pastor *vitæ suæ dapsne pro ovis.*

Ego esse Pastor *ille bonus, & agnosco meus, & agnoscit à meis.*

Clypeus.

Omnis sermo Deus purgatus sum, Scutum *sum recipiens sui ad ipsum.*

Assumo universus illa armatura Deus ut possim obsistere tempus adversus, & omnis confectus sto.

Supra omnis assumptus Scutum *fides,* &c.

Shoe

Shoe.

This was the manner in former time in Israel, concerning redeeming and concerning changing, for to confirm all things: a man plucked off his Shoe, and gave it to his neighbour, and this was a testimony in Israel. Ruth 4.7.8.

Therefore the kinsman said unto Boaz, Buy it for thee: so he drew off his Shoe.

Moab is my washpot, over Edom will I cast out my Shoe, Philistia triumph thou because of me. Psalm 60.8.

Sluggard.

So to the ant, thou Sluggard, consider her ways, and be wise. Prov. 6.6.

As vinegar to the teeth, and as smoke to the eyes, so is the Sluggard to them that send him. Prov. 10.26.

The Sluggard is wiser in his own conceit, than seven men that can render a reason. Prov. 26.16.

Calceus.

Hic autem antiquitus in Israel obtinebo in vindiciæ & in permutatio ad stabilio unusquisque res detrahe vir ille Calceus *suus & do proximus suus, & hic sum it res testimonium in Israel.*

Ergo dico vindex ille Bohaz; comparo tu extraho Calceus *suus.*

Moab pollubrum sum meus, supra Edomæa projicio Calceus *meus: contra ego Palestina clangens ago.*

Piger.

Abeo ad formica, O Piger; *aspicio via it, & sapio.*

Ut acetum deus & velut fumus oculus ita sum Piger *mittens ipse.*

Sapiens videor Piger *in imaginatio suus quam septem revocans ad ratio ipse.*

Table.

Table
Tent
Theefe
Throat
Tongue
Tree
Trumpet
Teeth
Tower
Teares
Tail
Thorn

Table.

Behold the hand of him that betrayeth me, is with me on the Table. Luke 22.21.

Prepare the Table, watch in the watch-tower, eat, drink, arise ye princes, and anoint the shield. Isa.21.5.

Thou preparest a Table before me in the presence of mine enemies: thou anointest my head with oil, my cup runneth over. Psalm 23.5.

Tent.

And Noah began to be an husband-man, and he planted a vineyard. Gen.9 21,22.

And he drank of the wine, and was drunken, and he was uncovered within his Tent.

And Moses spread abroad the Tent over the tabernacle, and put the covering of the Tent above upon it; as the Lord commanded Moses. Exod. 40.19.

Mensa.

Ecce, manus is qui ego prodeo, ego cum sum in Mensa.

Instruo Mensa, *speculari speculator, comedo, bibo, surgo, O princeps, ungo scutum.*

Instruere coram ego Mensa *è regione hostis meus delibutus reddo unguentum caput meus, poculum meum exuberare.*

Tentorium.

Et cœpit Noach agricola sum plantoque vinea.

Et bibo de vinum ille & inebriari & retegor in medium Tentorium *suum.*

Et expando Mosche Tentorium *in tabernaculum, & appono tegmen ipse* Tentorium *superne, quemadmodum præcipio Jehova Mosches.*

Thieben

Thieves.

If grape-gatherers come to thee, would they not leave some gleaning-grapes? if Thieves by night, they will destroy till they have enough.

Jer. 49.9.

Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind;

1 Cor. 6.9,10

Nor Thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Throat.

When thou sittest to eat with a ruler, consider diligently what is before thee,

Prov. 23.1,2

And put a knife to thy Throat, if thou be a man given to appetite.

Their Throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips.

Rom. 3.13.

Latrones.

Si vindemiator advenire tu, nonne relinquere racemus? si Fur *noctu, perdere qui satis esse ipse.*

Ne errare: neque scortator, neque idololatra, neque mœchus, neque mollis, neque qui concumbo cum masculis;

Neque Fur, *neque avarus, neque ebriosus, neque conviciator, neque rapax, regnum Deus hæreditas possideo.*

Guttur.

Quando sedeo ad vescor cum dominans, diligenter considerare quis propositurus sum tu:

Alioquin indere cultellus Faux *tuus si præditus appetentia esse.*

Sepulcrum apertus sum Guttur *is, lingua suus ad dolus utor, venenum aspis sum sub labium is.*

Tongue.

Tongue.

The Tongue of the just is as choice silver: the heart of the wicked is little worth. Prov. 10.20, 31.

The mouth of the just bringeth forth wisdom, but the froward Tongue shall be cut out.

A wicked doer giveth heed to false lips, and a liar giveth ear to a naughty Tongue. Prov. 17.4.

A wholesom Tongue is a tree of life, but perverseness therein, is a breach in the spirit. Prov. 15.4.

Tree.

And when the woman saw that the Tree was good for food, and that it was pleasant to the eyes, and a Tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. Gen. 3.6.

Lingua.

Velut argentum lectissimus sum Lingua *justus animus improbus per parvus sum.*

Os justus profero sapientia: Lingua *vero perversitas rescissus sum.*

Maleficus attendo ad sermo molestas fallax autem adverto ad Lingua *arumnosus.*

Curatio Lingua *arbor vita sum perversitas autem ex is, sum confractio in spiritus.*

Arbor.

Quum ergo video mulier bonus sum fructus Arbor *ille in cibus, & gratissimus sum oculus ac desiderabilis sum* Arbor *ad habendus intelligentia accipio de fructus is & comedo: etiamque do comedendus vir suus sui cum qui comedo.*

Trumpet

Trumpet.

Cry aloud, ſpare not, lift up thy voice like a Trumpet, and ſhew my people their tranſgreſſions, and the houſe of Jacob their ſins. Iſa. 58.1.

And the Lord ſhall be ſeen over them, and his arrow ſhall go forth as the lightning, and the Lord God ſhall blow the Trumpet, and ſhall go with whirl-winds of the ſouth. Zach. 9.14.

Teeth.

Ariſe, O Lord, ſave me, O my God; for thou haſt ſmitten all mine enemies upon the cheek-bone, thou haſt broken the Teeth of the ungodly. Pſalm 3.7.

There is a generation whoſe Teeth are as ſwords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men. Prov. 30.14.

Tuba.

Exclamare guttur, nec cohibeo, tanquam Buccina *extollo vox tuus, & indicare populus meus defectio ipſe & domus Jahakob peccatum ipſe.*

Et Jehova contra is conſpiciens ſum prodiens velut fulgur ſagitta is, & Dominus Jehova Buccina *clango & progredior procella meridianus.*

Dentes.

Surgo Jehova facio ſalvus ego Deus meus percutio enim omnis inimicus meus, ſuper maxilla; Dens improbus confringo.

Generatio ſum qui Dens *ſunt ſicut Gladius, & molaria ſicut culter, ad conſumo pauper à terra, & egens ab homo.*

Tower.

The name of the Lord is a strong Tower, the righteous runneth into it, and is safe. Prov. 18.10.

Thy neck is like the Tower of David, builded for an armory, whereon there hang a thousand Bucklers, all shields of mighty men. Cant. 4 4.

Tears.

My friends scorn me, but mine eye poureth out Tears unto God. Job 16.20.

I am weary with my groaning, all the night make I my bed to swim, I water my couch with my Tears. Psalm 6.6.

My Tears have been my meat day and night, while they continually say unto me, Where is thy God? Psalm 42.3.

Turris.

Turris *robustus sum nomen Jehova quo accurrens justus, in edito collocari.*

Similis Turris *David sum collem tuus ædificatus ad armarium de qui milleni scutum pendeo omnis umbo potens.*

Lacrymæ.

In ludibrium traduco ego amicus meus: apud Deus stillo oculus meus.

Defatigare in gemitu meus facio ut nato totus nox lectus meus: Lacryma meus sponda meus liquefacere.

Sum ego Lacryma *meus cibus interdiu & noctu, dum dico ego quotidie, Ubi sum Deus tuus?*

Tail.

And Sampson went and caught three hundred foxes, and took fire-brands, and turned Tail to Tail, and put a fire-brand in the midst between two Tails. Judg. 15.4.

Behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. Rev. 12.3.4.

And his Tail drew the third part of the stars of heaven.

Cauda.

Et abire Schamson, ca-[illegible] & [illegible] quæ [illegible] & po-[illegible] inter bi-[illegible]

[illegible] magnus ru-[illegible] septem, & [illegible] caput [illegible]

[illegible] tertius pars [illegible]

Thorn.

Canst thou draw out Leviathan with a hook, or his tongue with a cord which thou lettest down? Job 41. 1,2.

Canst thou put a hook into his nose, or bore his jaw through with a Thorn?

As a Thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools. Prov. 26.9.

Spina.

An extraho Balæna hamus; aut funis qui demergo lingua is?

An appono juncus nasus is, aut Spina perforare maxilla is?

Ut Spina venio in manus ebrius, ita sum sententia in os stolidus.

Vagabond
Vail
Vanity
Vice
Victorie
Vine
Vinegar
Viper
Voice
Vomit
Vulture

Vagabond.

When thou tillest the ground, it shall not henceforth yield unto thee her strength, a fugitive and a Vagabond shalt thou be in the earth. Gen. 4.12.

Let his children be continually Vagabonds, and beg. Psalm 109.10

Vail.

The watchmen that went about the city found me, they smote me, they wounded me, the keepers of the walls took away my Vail from me. Cant. 5.7.

Jesus when he had cried again with a loud voice, yielded up the ghost. Matth. 27.50, 51.

And behold the Vail of the temple was rent in twain, from the top to the bottom.

Vagus.

Quum humus colo, me pergo edo vis sum tu, Vagus & infestus agnatis sum in terrâ.

Sum filius ille indesinenter Vagans, & vapidicare.

Velum.

Custos qui obeo civitatem ego invenio, percutio ego, vulnerare ego, aufero Carbasus *meus à ego custos murus.*

Et Jesus quum rursum clamo vox magnus, emitto spiritus.

Et ecce Velum *templum scindor in duo pars à summum usque ad imus.*

Vanity.

Behold thou haſt made my days as an handsbreadth, and mine age is as nothing before thee: verily every man at his beſt eſtate is altogether Vanity. Pſalm 39.5.

He that ſoweth iniquity, ſhall reap Vanity, and the rod of his anger ſhall fail. Prov. 22.8.

Vanity of Vanities ſaith the preacher, Vanity of Vanities, all is Vanity. Eccl. 1.2.

Vertue.

And the whole multitude ſought to touch Jeſus; for there went Vertue out of him, and healed them all. Luke 6.19.

And Jeſus ſaid, Somebody hath touched me, for I perceive that Vertue is gone out of me. Luke 8.46.

Add to your faith, Vertue; and to Vertue, knowledge. 2 Pet. 1.5.

Vanitas.

Ecce palmaris diſpono dies meus, & tempus meus, ut nihil ſum coram te: profectò omnimodus vanitas omnis homo ſum.

Qui ſemino iniquitas metet Molestia, *& virga furoris ſui deficiet.*

Vanitas Vanitas, *inquit eccleſiaſtes*, Vanitas Vanitas, *omnis ſum* Vanitas.

Virtus.

Et tota turba ſtudebat tangere: quia Vis *ab illo prodeo & ſanare omnes.*

Et dixit Jeſus, Tetigit me aliquis, nam ego cognoſcere Virtus *a me prodeo.*

Adjicite fidei veſtræ Virtus, Virtus *vero notitia.*

Mirror

Victory.

Thine, O Lord, is the greatness, and the power, and the glory, and the Victory, and the majesty, for all that is in the heaven, and in the earth, is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

1 Chr. 29.11.

O death, where is thy sting! O grave, where is thy Victory!

1 Cor. 15.55. 56.

The sting of death is sin, and the strength of sin is the law.

Vine.

And the chief butler told his dream to Joseph, and said unto him, In my dream, behold a Vine was before me;

Gen. 40.9, 10.

And in the Vine were three branches; and it was as though it budded, and her blossoms shot forth, and the clusters thereof brought forth ripe grapes.

Victoria.

Tuus sum, O Jehova, magnitudo, & potentia, & gloria, & æternitas, ac majestas, imo omnis in cœlum & in terra: tuus sum Jehova regnum, ut qui tu extollo supra omnis in caput.

Ubi tuus, O mors, aculeus! ubi tuus, O sepulcrum Victoria!

Aculeus mors sum peccatum, vis autem peccati, lex.

Vitis.

Et narrare præfectus à poculum somnium suus Josephus & dico is, In somnium, ecce, Vitis *coram ego sum;*

Et in Vitis *tres sum palmes: is tum quasi germinare; erumpo flos is, maturus botrus is profero uva.*

Vinegar.

As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

Prov. 10.26.

As he that taketh away a garment in cold weather, and as vinegar upon nitre; so is he that singeth songs to an heavy heart.

Prov. 25.20.

Vision.

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open, hath said:

Num. 24.15, 16.

He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the Vision of the Almighty, falling into a trance, but having his eyes open.

Where there is no Vision, the people perish: but he that keepeth the law, happy is he.

Prov. 25.20.

Acetum.

Vt Acetum *dens, & velut fumus oculus, ita sum piger iis qui mittunt.*

Vt qui impono sui vestis tempus frigus, aut Acetum *nitrum, ita sum qui cano canticum apud animus male affectus.*

Visio.

Et profero sententia sua, & dico, Bilham filius Bebor dico, dictum vir apertus oculus.

Dico qui audio sermo Dei, & nosco notio excelsus, qui Visio *omnipotens video, excidens, sed retectus oculus.*

Ubi non sum Visio, *nudari populus; qui autem observare lex, O beatus ille.*

Viper.

And when Paul had gathered a bundle of ſticks, and laid them on the fire, there came a Viper out of the heat, and faſtened on his hand.

O generation of Vipers, how can ye, being evil, ſpeak good things? For out of the abundance of the heart the mouth ſpeaketh.

Voice.

And Jacob went near unto Iſaac his father, and he felt him, and ſaid unto him, the Voice is Jacobs Voice, but the hands are the hands of Eſau.

I will cauſe to ceaſe from the cities of Judah, and from the ſtreets of Jeruſalem, the Voice of mirth, and the Voice of gladneſs, the Voice of the bridegroom, and the Voice of the bride: for the Land ſhall be deſolate.

Vipera.

Acts 28.3. *Quum congerro Paulus nonnihil ſarmentum, & impoſuit in pyra, prodiit* Vipera *è calore, arripuitque is manum.*

Matth. 12.34. *Progenies* Vipera, *quomodo poſſum bonus loqui quum ſum malus? Nam ex redundantia cor os loquitur.*

Vox.

Gen. 27.22. *Et accedo Jabakob ad Iitzchakum patrem ſuum & palpat is, & dico,* Vox Vox *ſum Jabakobus, at manus ſum manus Heſaunis.*

Jer. 7. 34. *Ita facio & ceſſare civitas Jehuda & ex platea Hieroſolymo* Vox *gaudium, &* Vox *letitiæ,* Vox *ſponſari, &* Vox *ſponſa, nam vaſtatio ſum hic terra.*

Vomit.

The morsel which thou hast eaten, thou shalt vomit up, and lose thy sweet words. Prov. 23.8.

As a dog returneth to his vomit, so a fool returneth to his folly. Prov. 26.11.

Vulture.

There is a path which no fowl knoweth, and which the Vultures eye hath not seen. Job 28.7.

There shall the great owl make her nest, and lay and hatch, and gather under her shadow: there shall the Vultures also be gathered every one with her mate. Isa. 34.15.

Vomitus.

Buccea qui comedere, Evomo, & corrumpere restitue amœnissimus.

Ut canis redire ad Vomitus suus, ita stolidus iterare stultitia suus.

Vultur.

Sum semita qui non nosco volucris, neque contueor oculus Cornix.

Ibi nidificare merula, & pono quumque erumpo colligo ad umbra suus: tantum ibi congregari Milvus *alter cum alter.*

Wafers
Wall
Ware
Washing
Watche
Water
Waxe
Woman
Wedding
Weeping
Window
Waif

Wafers.

AND the house of Israel called the name of the bread manna: and it was like coriander seed, white, and the taste of it was like [illegible] made with honey. Exod. 16.31.

And out of the basket of unleavened bread [illegible] was [illegible] the Lord, Moses took one unleavened cake, and a cake of oiled bread, [illegible] Levit. [illegible]

Wall.

Joseph is a fruitful bough, even a fruitful bough by a wall, whose branches run over the wall. Gen. 49.22.

The rich mans wealth is his strong city, and an high wall in his own conceit. Prov. 18.11.

The stone shall cry out of the wall, and the beam out of the timber shall answer it. Hab. 2. 11.

Lagana.

ET vocare domus Israel nomen panis manna; & sum quasi semen coriandrum albus, & ejus sapor sum velut Epichytus *ex mel.*

Et de canistrum azymus qui sum [illegible], Jehova, Mosche [illegible] unus azymus [illegible] panis cum [illegible] Laganum unus.

Paries.

Ramus fœcundus sum Josephus, ramus fœcundus [illegible] fons: duo ramus suus procedo ultra Murus.

Substantia dives sum urbs munitus is, & Murus *[illegible] cogitatio ipse.*

Lapis e Paries *exclamare, & [illegible] lignum testificare iste.*

War.

God shall deliver thee in six troubles; yea in seven there shall no evil touch thee. Job 5. 19, 20.

In famine he shall redeem thee from death, and in war from the power of the sword.

Every purpose is established by counsel; and with good advice make war. Prov. 20. 18.

Washing.

The pharisees and all the Jews, except they wash their hands oft, eat not; holding the tradition of the elders. Mark 7. 3, 4.

And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels and of tables.

Bellum.

In sex angustia liberare tu Deus; etiam in septem non attinge tu malum.

In fames redime te à morte, & in Bellum à manu gladii.

Cogitatio in consilium confirmari; & prudens consilium gere Bellum.

Lotio.

Pharisæus & omnis Judæus nisi pugno lavo manus, non edo, tenens traditio seniorum.

Et quum à foro venio, nisi lavare, non edo. Et alius multus sunt, qui accepit tenendas, nempe Lotio poculum & sextarius, & æramentum, & lectus.

Watch-

Watchman.

And David sat between the two gates; and the Watchman went up to the roof over the gate unto the wall, and lift up his eyes and looked, and behold a man running alone.

And the Watchman cried, and told the king; and the king said, If he be alone, there is tidings in his mouth: and he came apace, and drew near.

Speculator.

2 Sam. 18.24, 25. *Et consedeo David inter duo porta & eo speculator in tectum porta ad murus, qui sublatus oculus suus, video quod ecce quidam accurro solus.*

Et inclamare Speculator, *& indicare rex; & dico rex, si solus sum nuncius sum in os is: & indesinentur venio & appropinquare.*

Water.

The beginning of strife is as when one letteth out Water; therefore leave off contention.

As in Water face answereth to face, so the heart of man to man.

Mine eye runneth down with Water, because the comforter that should relieve my soul, is far from me.

Aqua.

Prov. 17.14. *Caput contentio sum, quum laxare aliquis* Aqua, *ideo contentio desertare.*

Prov. 27.19. *Ut in* Aqua *facies, facies obversari, ita animus homo unus alter.*

Lam. 1.16. *Ex oculus meus descendo* Aqua, *quia longe absum à ego consolator qui reficio ego.*

War.

I am poured out like water, and all my bones are out of joynt; my heart is like War, it is melted in the midst of my bowels. Psalm 22.14.

The hills melted like War, at the presence of the Lord, at the presence of the Lord of the whole earth. Psalm 97.5.

Woman.

By means of a whorish Woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life. Prov. 6.26.

A vertuous Woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones. Prov. 12.4.

Who can find a vertuous Woman? for her price is far above rubies. Prov. 31.10.

Cera.

Sicut aqua effundo, & disparare sui omnis os meus: sum cor meus similis Cera *liquesco in viscus meus.*

Mons & Cera *liquefio à presentia Jehova, à presentia Dominus totus terra.*

Mulier.

Propter Mulier *meretrix, devenio homo usque ad frustum panis: & uxor vir junctus anima pretiosus venari.*

Uxor *strenus corona sum maritus suus; sed tanquam putredo in os is, sum is qui pudefacio.*

Fœmina *strenuus quis invenio? longe supero enim carbunculus pretium is.*

Wedding

Wedding.

Let your loins be girded about, and your lights burning. Luke 12.35, 36.

And ye your selves like unto men that wait for their Lord, when he will return from the Wedding, that when he cometh and knocketh, they may open unto him immediately.

Weeping.

Weeping may endure for a night, but joy cometh in the morning. Psalm 30.5.

My face is foul with Weeping, and on my eye-lids is the shadow of death. Job 16.16.

In the streets they shall gird themselves with sackcloth: on the tops of their houses and in their streets, every one shall howl, weeping abundantly. Isa. 15.3.

Nuptiæ.

Sum lumbus vester succinctus, & vester lucerna ardens.

Et similis sum in homo qui expectare quando Dominus suus regressurus sum à Nuptiis, *ut quum venio, ac pulsare, statim aperio is.*

Lugens.

Vesper diversari Fletus, *sed mane adsum cantus.*

Facies meus lutulentus efficior præ Fletus: *& palpebra meus sum umbra lethalis.*

In platea accingor cilicium: super tectum is, & in platea is quisque ejulare, descensurus cum Fletus *suus.*

Window.

In Damascus the governour under Aretas the king, kept the city of the Damascens with a garison, desirous to apprehend me. 2 Cor. 11.32, 33.

And through a Window in a basket was I let down by the wall, and escaped his hands.

Wolf.

Benjamin shall raven as a Wolf: in the morning he shall devour the prey, and at night he shall divide the spoil. Gen. 49.27.

The Wolf and the lamb shall feed together, and the lion shall eat straw, like the bullock, and dust shall be the serpents meat. Isa. 65. 25.

Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening Wolves. Matth. 7.15.

Fenestra.

Damascus Ethnarcha, nomen Aretas rex, præsidium teneo Damascenus urbs, cupiens ego prehendo.

Et per Fenestra *in corbis, demittor per mœnia, & is manus effugere.*

Lupus.

Benjamin lupus qui discerpo: mane comedo præda, & ad vespera divido spolium.

Lupus *& agnus pascor una, & leo ut bos, comedo stramen, serpens autem pulvis sum cibus.*

Caveo à pseudopropheta, qui venio ad tu cum vestimentum ovis, sed intrinsecus sum Lupus *rapax.*

Yarn

Yarne
Yoke
Young Ass
Young Bullock
Young Eagle
Young Pigeons
Young Ravens
Young Virgins
Youth
Youths

Parn.

AND Solomon had horses brought out of Egypt, and linnen Parn; the kings merchants received the linnen Parn at a price. 2 Chr. 1.16.

Poke.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Matth. 11.28, 29, 30.

Take my Poke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls:

For my Poke is easie, and my burthen is light.

Let as many servants as are under the Poke, count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. 1 Tim. 6.1.

Netum.

ET vectigal equus ex Egyptus qui sum Schelomo, id est, Netum, *mercator rex* Netum *accipio pro pretium.*

Jugum.

Venire ad ego omnis qui fatigari & onerati, & ego facere ut requiesco.

Attollo Jugum *meus in te, & disco à ego mitis esse enim, & humilis cor: & invenio requies anima vester.*

Jugum *enim meus facilis sum & onus meus levis sum.*

Quicunque sub Jugum *sum servus, suus dominus omnis honor dignus duco ne Deus nomen & doctrina blasphemari.*

Yong Asses.

The burthen of the beasts of the south: into the land of trouble and anguish, from whence come the yong and old lion, the viper, and fiery flying serpent, they will carry their riches upon the shoulders of Yong Asses, and their treasures upon the bunches of camels, to a people that shall not profit them.

Isaiah 30.6.

And Jesus when he had found a Yong Ass, sat thereon.

John 12.14.

Yong Bullocks.

And in the beginnings of your months, ye shall offer a burnt-offering unto the Lord, two Yong Bullocks, and one ram, seven lambs of the first year without spot.

Numb 28.11.

Aselli.

Onus jumentum australis, in terra oppressio & angustia, ex qui immanis juvenisque leo, vipera, & præstee volans proditurus sum deporto humerus Asinus *opes suus, & gibbus camelus thesaurus suus ad populus qui non prosum.*

Et quum invenio Jesus Asellus *insedeo it.*

Juvenci Subrumi.

Et in initium mensis vester, offero holocaustum Jehova, Juvencus Subrumus *binis, & aries unus, agnus anniculus septeni integer.*

Yong

Pong Eagles.

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the Pong Eagles shall eat it. Prov. 30. 17.

Pong Pigeons.

If the burnt sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtle doves, or of Pong Pigeons. Levi. 1. 14.

(As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord.) Luke 2. 23, 24.

And to offer a sacrifice according to that which is said in the Law of the Lord, A pair of turtle doves, or two Pong Pigeons.

Juvenes Aquilæ.

Oculus qui subsannat patrem, aut spernit obedientiæ matrem, hic effodiet corvus vallis, & comedet eum Juvenes Aquilæ.

Pullæ Columbæ.

Si autem ex aliquibus volucribus holocaustum oblatio sua offert Jehovæ, tum offerre è turture aut è Pullis Columbæ oblatio sua.

Prout scriptum sunt in lege Domini, Omnis masculus primogenitus, sanctus domino vocatus sit.

Et ut daret oblatio secundum id qui dictum est in lege Domini, par turtur, aut duo Pullus Columbæ.

Yong Ravens.

Sing unto the Lord with thanksgiving, sing praise upon the harp unto our God.

Psalm 147.73 8,9.

Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

He giveth to the beast his food, and to the Yong Ravens which cry.

Pulli Corvorum.

Acclamare Jehova gratiarum actio, psallo Deus noster cithara.

Qui obtego cœlum nubes, qui comparo terra pluvia, qui facio ut profero mons fœnum.

Do jumentum cibus suus, & Pullus Corvorum qui crocitare.

Yong Virgins.

And they found among the inhabitants of Jabesh Gilead, four hundred Yong Virgins that had known no man by lying with any male: and they brought them to the camp to Shiloh, which is in the Land of Canaan.

Judg. 21.12.

Puellæ Virgines.

Et invenio ex habitator Jabesch Gilhad, quadringenti Puella Virgo *quæ non sum expertus vir concubitus mas, adduceque u Schiluntem ad castra qui sum in terra Cenahan.*

Youth

Youth.

And Saul said to David, Thou art not able to go against this Philistine, to fight with him: for thou art but a Youth, and he a man of war from his Youth.

Rejoyce, O young man, in thy Youth; and let thy heart chear thee in the days of thy Youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into Judgment.

Youths.

At the window of my house, I looked through my casement,

And beheld among the simple ones, I discerned among the Youths a yong man void of undestanding.

Puer.

1 Sam. 17.33. *Et dico Schaul David, Non prevaleo eundo ab Pelischthæus iste, pugno cum is:* Puer *enim sum, & ipse vir bellicosus à* Pueritia *suus.*

Eccl. 11.9. *Lætor juvenis in* Juventa *tuus, & exhilaro tu animus tuus dies* Juventus *tuus, & pergo in via animus tuus, & aspectus oculus tuus: sed cognosco, ut propter omnis hic adduco tu Deus ipse in Judicium.*

Juvenes.

Prov. 7.6,7. *Per fenestra domus meus, ex fenestella prospicere,*

Et video inter fatuus, animadverto inter filius, Puer *demens.*

Zacharias
Zacheus
Zadok
Zilpah
Zimri
Zuph
Zephaniah
Zipporah
Zion
Zibah
Zoar
Zabaim
150

Zechariah.

AND Zechariah the son of Meshelemiah, was porter of the door of the tabernacle of the congregation.

1 Chr. 9.21.

And Jehoshaphat in the third year of his reign, sent to his princes, even to Benhail, and to Obadiah, and to Zechariah, and to Nathaneel, and to Michaiah, to teach in the cities of Judah.

2 Chr. 17.7.

Zacchæus.

And Jesus entred and passed through Jericho:

Luke 19.1, 2, 3.

And behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich.

And he sought to see Jesus who he was, and could not for the press, because he was little of stature,

Zecharias.

ET Zecharia filius Meshelemiæ janitor ostii tabernaculi ad testimonium convenit.

Et Jehoshaphat annus tertius ex quo regno cœpit, mittit præfectis suis, cum Benhaiil, & cum Obadia, & cum Zecharia, & cum Nethaneel, & cum Michaia ad docendum in civitas Jehuda.

Zacchæus.

Jesus autem ingressus Jericho transibat.

Et ecce quidam nomine vocatus Zacchæus, qui magister erat publicanorum, & ipse dives erat.

Studebat quis videre quis esset Jesus, & non poterat præ turba, quia statura parvus erat.

Zadock.

And Zadock the ſon of Ahitub, and Ahimelech the ſon of Abiathar, were the prieſts, and Serajah was the ſcribe. 2 Sam. 8. 17.

And Shevah was ſcribe, and Zadock and Abiathar were the prieſts. 2 Sam. 20. 25.

And Benaiah the ſon of Jehojada was over the hoſt, and Zadock and Abiathar were the prieſts. 1 King 4. 4.

Zilpah.

And Laban gave unto his daughter Leah, Zilpah his maid for an handmaid. Gen. 29. 24.

When Leah ſaw that ſhe had left bearing, ſhe took Zilpah her maid, and gave her to Jacob to wife. Gen. 30. 9. 10.

And Zilpah, Leahs maid, bare Jacob a ſon.

Tzadock.

Et Tzadock filium Achitub ac Achimelech filius Ebiathar ſum ſacerdos Seraja autem ſcriba.

Et Seheja ſum ſcriba: Tzadock vero & Ebiathar ſacerdos.

Et Benaja filius Jehojada præfectus militiæ ſum Tzadock vero & Ebiathar ſacerdos.

Zilpa.

Et dat illi Laban Zilpa ancilla ſuas ut ſum Leæ filio ſuus ancilla.

Videns autem Lea, ſui deſiſto pario, accipit Zilpa ancilla ſuam, & dat is Jahakob pro uxor.

Pariq; que Zilpa ancilla Lea, Jahakob filium.

Zimri.

The name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri the son of Salu, a prince of a chief house among the Simeonites. Num. 25.14

Zerah.

Asa had an army of men that bare targets and spears, out of Judah three hundred thousand, and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand, all these were mighty men of valour. 2 Chr. 14.8

And there came out against them Zerah the Ethiopian, with an host of a thousand thousand, and three hundred chariots, and came unto Mareshah.

Zimri.

Nomen Israelitæ illi, percussi qui percussus cum Midianitide fuit Zimri filius Salu, Princeps paternæ familiæ de Schimmonitis.

Zerach.

Sum Asa copias ferens clypeos & spicula, è Judah trecentis millibus & è Benjamin ferens scutum & tendens arcum ducentis & octoginta millibus, hi omnes valentes robur.

Et prodeo contra is, Zerach Æthiops cum copia decies centies mille, & currus ter centies; venitque Mareshæ usque.

Zepha-

Zephaniah.

And Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah, the son of Maaseiah the priest, to the prophet Jeremiah, saying, Pray now unto the Lord our God for us. Jer. 37.3.

Zipporah.

And Moses was content to dwell with Jethro, and he gave Moses Zipporah his daughter. Exod. 2.21.

When Jethro the priest of Midian, Moses father in law, heard of all that God had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt: Exod. 18.1,2.

Then Jethro, Moses father in Law, took Zipporah Moses wife, after he had sent her back.

Tzephaniah.

Et misit rex Tsidkijah, Jehucal filium Schelemia, & Tzephaniam filium Maaseja sacerdotem ad Jeremiam prophetam, dicens, Ora nunc pro ego Jehova Deum nostrum.

Tzippora.

Et acquievit Mosche ut maneret cum Jithro, & dedit Mosche Tzippora filiam suam.

Quam audivit Jithro sacerdos Midianitæ socer Mosche, quicquid fecisset Deus Mosche & Israel populus suus quod eduxisset Jehova Israel ex Ægypto.

Tum assumsit Jithro socer Mosche, Tzippora uxorem Mosche postquam remisit eam.

Zion.

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Psalm 48.1,2

Beautiful for situation, the joy of the whole earth is mount Zion.

Remember thy congregation which thou hast purchased of old: the rod of thine inheritance which thou hast redeemed, this mount Zion, wherein thou hast dwelt. Psalm 74.2.

Ziba.

And there was of the house of Saul, a servant whose name was Ziba: and when they had called him unto David, the king said unto him, Art thou Ziba? and he said, Thy servant is he. 2Sam. 9.2,3.

And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him?

Tzijon.

Magnus sum Jehova, & laudatus valde, in civitas Deus noster, mons sanctitas is.

Ornamentum tractus gaudium totus terra sum mons Tzijon.

Recordari cœtus tuus tu acquiro antea: vendico tribus possessio tuus mons Tzijon *hic sum in qui habitare.*

Tziba.

Et sum servus familia Schaul, nomen Tziba, *& quum vocare is ad David, dico is rex, Tunc sum* Tziba? *& dico esse, Servus tuus.*

Et dico rex, An nullus amplius super sum familia Schaul, erga qui excerceo benignitas Deus?

Zear.

Zoar.

And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him, for he feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters.

Gen. 19.30.

Et ascendo Lot Tzoar consedeo que in monte, & duo filia is cum is (metuo enim habito Tzoar) & consedeo in spelunca ipse cum duo filia suus.

My heart shall cry out for Moab, his fugitives shall flee unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up.

Isa. 15.5.

Animus meus Moabus inclamare, clausura is Tzoar usque quasi vitula trimus: quoniam per olivus Luchith cum fletus ascendo.

Sobah.

And when the Syrians of Damascus came to succour Hadadezer king of Sobah, David slew of the Syrians two and twenty thousand men.

2 Sam. 8.5.

Et quum venio Syrus Damascenus ad juvo Hadadezer rex Tzoba, percutio David a Syrus viginti duo mille vir.

THE END.

FINIS.